



Division

SCB

Section

3687

No.

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AN
HISTORICAL AND PRACTICAL
DISCOURSE

ON
THE SABBATH-DAY,

WHEREIN

The Origin, and the End of its Institution
ARE CONSIDERED;
WITH DIRECTIONS TO KEEP IT HOLY.

BY FRANCIS WEST,

Preacher of the Gospel,

HAIL Morn! more blissful than creation's light,
When JESUS rose! accomplishing a work
In man's redemption, happier than his birth.
Thee, sweeter *Sabbath*, may I rise to hail!
To sing thy honours, and reprove a world
Forgetful of its SAVIOUR! O what pangs
My secret thoughts have felt; the griefs to view
Of slighted Sion; in the hallowed REST
Of CHRIST dishonoured!

Browne's Sunday Thoughts:

Chester:

Printed for the Author by J. Hemingway:

AND SOLD BY W. BAYNES, NO. 54, PATERNOSTER-ROW, LONDON;
AND BY E. BAYLEY, MACGLESFIELD.

[Price Two Shillings and Three Pence in Board.]

1805.

PREFACE.

TRUE worshipers of God, in every age and nation, have deemed it their indispensable duty to keep *his* commandments and to walk in his paths. The great Head of the Church hath himself assured us, that "not every one that saith unto him Lord! Lord! shall enter the kingdom of Heaven; but he," and he only, "that doeth the will of his heavenly Father." The Apostles of Jesus trod in their Master's steps; for they also affirm, that his servants we are, to whom we *obey*. They, therefore, who are desiring to be accepted of God, will study to keep a conscience void of offence towards God and man: convinced that such only will be received into glory, with that welcome plaudit, "*Well done good and faithful Servant, enter thou into the joy of thy Lord.*"

The hearts of those lovers of God and holiness, must necessarily be pained, when they hear the GREAT NAME blasphemed, and see the HOLY SABBATH so frequently profaned. They desire the temporal and spiritual welfare of mankind—they wish the happiness of their King and Country. Such will doubly feel a powerful stimulus, to exert their utmost influence and abilities, to check increasing vice, and persuade their fellow-sinners to reverence the *Name of God*, and hallow *his sacred day*. And therefore be inclined to treat favourably, the following pages; designed to press the importance of the Sabbath, and to judge candidly of an attempt, which, whatever may be its execution, has at least the merit of being well intended.

The Doctrine of the Sabbath has been viewed in different points of light, and exhibited to the world in various dress and aspect, by many learned and pious Divines. Some have asserted that the first mention of this day in the book of Genesis, is only by way of *prolepsis*, or anticipation: others have believed the actual institution of it in Paradise. Some have supposed the seventh day to have been kept by *Adam, Abel, Noah, &c.* adopting the Jewish tradition that of the seven precepts, which they affirm to have been given to *Noah*, one of them respected the Sabbath. Some on the contrary have thought, that the consecration

of this day was unknown, before the Israelites came out of *Egypt*. Many have conjectured that the fourth commandment is merely *ceremonial*, others have been persuaded, that it was wholly *moral*; and others again believe it to be partly moral and partly ceremonial. Some are of opinion that *the seventh day Sabbath* is yet in force, and of perpetual obligation; whilst others have deemed it abolished with the polity of the Jews, and an indeterminate one day in Seven appointed in its stead; and the first day of the week has been elected on account of the resurrection of Jesus, and is called the *Lord's Day*. And in fine, though the generality of writers doubt not but the institution of the Lord's Day is *Divine*, yet some have been found, who have asserted, it was instituted by human authority. Amidst these divers opinions, it is a pleasing circumstance, to find these authors unanimously agreeing in the duty, reasonableness, and propriety; the political, domestic, spiritual, and eternal advantages of devoting *one day in seven*, to the service and glory of God, and to the rest and improvement of man.

When I began to make the following extracts, I did not intend to make them public; my views were restricted to my own information and satisfaction on this subject; and though I now venture to offer them to the world, I do it for the sake of the poorer and more illiterate classes of society. Those have neither money to purchase, nor leisure to peruse, many voluminous works—have therefore here collected a variety of sentiments, in the exact words of upwards of 200 writers.

I had advanced considerably in the collection and arrangement of the following extracts, and had placed the most exact reference at the foot of the page, when it appeared to me, that this was not the most excellent method: for, 1. It would take up four or six lines in every page, when I wished to give the reader a full page. 2. It did not appear necessary, as the quotation is given *verbatim*. 3. It was probable few of my readers would have it in their power to turn to the passages to which I had referred. 4. It would have been unnecessarily troublesome to my printer. And 5, would have had the appearance of ostentation in the compiler. However, for the satisfaction of the inquisitive,
and

and for the honour of the work, I have followed the example of many eminent writers, as King, Doddridge, Cave, Saurin, &c. by placing this cloud of witnesses,—the works from which the extracts are made, altogether at the commencement of the work.

To have transcribed all the ecclesiastical canons, imperial decrees, and different laws and regulations of the several synods, councils, and parliaments, made in this and foreign nations, since the first establishment of christianity, would have been a laborious and almost endless work; what I have transcribed, has cost me some time and expence to collect; but if what is here offered, prove the least benefit to any in forwarding their holiness and peace, I shall account myself abundantly rewarded.

Through the conciseness of some writers, and the confused method of others, I have found it impossible always to avoid blending different parts of the subjects together in some of the extracts I have made; and if the reader be at all disposed to blame any defect in the arrangements of the extracts, let him recollect that a publication intended to convey the sentiments, sometimes discordant, of different writers, can never be subjected to that clear lucid method, which a single writer may adopt, when he designs only to convey his own opinion on the subject. This, the writer hopes, will be a sufficient apology to the friendly reader, since he has endeavoured, as far as possible, to arrange his quotations methodically.

At the end of the work I have given a Chronological List of the Authors, so far as I have been able to obtain information, flattering myself that inquisitive readers will find in it entertainment and instruction.

Should the public so far approve and encourage this attempt, as ever to call for a second edition, the compiler will account himself bound to make every improvement in his power, tending to general utility. That the Great Head of the Church, and *Lord of the Sabbath Day*, may sanction this labour of love, and render it advantageous to the reader, is the prayer of

FRANCIS WEST.

CHESTER, April 9, 1805.

A List of several of the Books consulted,
and from which the following Extracts
are taken.

Coke's Commentary on the Holy Bible.
Bossuet's Universal History.
Buck's Theological Dictionary.
Josephus' Works
Shuckford's Connection of Sacred and Profane History.
Brett's General History of the World.
Bunting's Travels of the Patriarchs, Prophets, &c.
Stackhouse's History of the Bible.
Bryant's Observations on the Plagues of Egypt.
Stackhouse's Body of Divinity
Brown's (J.) Dictionary of the Bible.
Brown's (C.) History and Doctrine of the New Testament.
Wood's (J.) Dictionary of the Bible.
Button's Dictionary of the Bible.
Hopkins on the Ten Commandments, by Wesley.
Taylor's Holy Living—and Holy Dying.
Greenham's Catechism: Title last.
Shuckford on the Creation and Fall of Man.
Henry's Exposition of the Holy Bible.
Watt's Holiness of Times, Sermons, Evangelical Discourse.
Trusler's Chronology.
Loridano's Life of Adam, by Murray.
Usher's Body of Divinity.
Brown's (M.) Sunday Thoughts.
Bayley's Practice of Piety.
Warren's Jewish Sabbath antiquated, and Lord's Day instituted by Divine Authority.
Anonymous I. on the Six Days of Creation.
Universal History, B. 1. Ch. 1.
British Apollo.
Worthington's Essay on Man's Redemption.
Chamber's Dictionary of Arts and Sciences.
Sympson's (Dr.) Universal Prayer Book.
Well's (Dr.) Divine Laws and Covenants.
Pyle's Paraphrase and Notes on the Old Testament.

Fisher

Fisher's Westminster Assembly's Catechism.
 Gurnall's Christian in Complete Armour.
 Orton's Six Discourses on the Lord's Day.
 Wake's Commentary on the Church Catechism.
 Strauchius' Chronology, by Sault.
 Dodd's Commentary on the Holy Bible.
 Kennedy's Astronomical Chronology of the World.
 Calcott on the Deluge.
 Ellwood's Sacred History.
 Clarke's Life of Christ.
 Doddridge's Lectures.
 Trapp's Commentary on the New Testament.
 Grotius' Truth of the Christian Religion, by J. Clarke.
 Gregory's Morality of the Sabbath.
 Cave's Primitive Christianity.
 Burder's Village Sermons.
 Watson's Apology for the Bible.
 Scott's Vindication of the Holy Scriptures.
 Boden's Illustration of the Holy Bible.
 Harrison's Bible.
 Howell's Practical Discourse on the Lord's Day.
 Gill's Body of Divinity.
 Harrison's Exposition on the Church Catechism.
 Pickering's Cases of Conscience.
 Bury's Guide to Glory.
 New Whole Duty of Man.
 Flavel's Works.
 Brown's Essay on the Assembly's Catechism.
 Scott's Essays on Religious Subjects.
 Homilies of the Ch. of Eng.—Time and Place of Prayer.
 Well's (J.) Practical Sabbatarian.
 Godwyn's Moses and Aaron.
 Stackhouse's Defence of the Christian Religion.
 Collyer's Sacred Interpreter.
 Clarke's (Dr.) Exposition on the Church Catechism.
 West on the Resurrection of Christ.
 King's History of the Apostles' Creed.
 Reader's (T.) Remarks on the Revelation.
 Whitby's Paraphrase and Notes on the New Testament.

Stanhope

Stanhope on the Epistles and Gospel of the Church of Eng.
 Burcott's Exposition on the New Testament.
 King's Enquiry into the Doctrine and Discipline of the
 Primitive Church.
 Wyat's Holy History of the Feasts and Fasts.
 Addison's Evidences of the Christian Religion.
 Anonymous II. Considerations and Prayers.
 Methodist Magazines.
 Hill's Present for your Neighbour.
 Hervey on Sunday Visits.
 Basnage's History of the Jews.
 Ball's Treatise on the Christian Religion.
 Bishop of Gloucester on the Church Catechism.
 Lamy's Apparatus Biblicus.
 Warren's Self Examinant.
 Baxter's Christian Directory.
 Alleine's Letters to his Church at Taunton.
 Hammond's Practical Catechism.
 Saurin's Sermons.
 Martin's Philological Library.
 Wesley's Christian Library, Vol. xxx.
 Gouge's Christian Householder.
 Russel's Seven Sermons.
 Addison's Dr. Present State of the Jews.
 Neal's History of the Puritans.
 Berrington on the Mosaic Creation.
 Parker's Notes on the Holy Bible.
 Hildrop's Husband's Spiritual Companion.
 Sturm's Reflections, by A. Clarke.
 Stillingfleet's Duties and Rights of the Clergy.
 Beveridge's Body of Divinity.
 Fleming's Fourth Commandment Abrogated by the Gospel.
 Wesley's Notes on the New Testament.
 Lewis's Antiquities of the Hebrew Republic.
 Fleming's Law of the Sabbath.
 Simpson's Key to the Prophecies.
 Holloway's Originals, Physical and Theological, Vol. 2.
 Horneck's Best Exercise.
 Divine Judgments Exemplified.

- Siffon's Commentary on the Bible.
 Stanley's History of Philosophy.
 Parkhurst's Hebrew and English Lexicon.
 Ainsworth's Annotations on the five Books of Moses.
 Willison's Sanctification of the Sabbath.
 Beard's Theatre of God's Judgments.
 Beaufobre and L'Enfant's Introd. to the Holy Scriptures
 Wake's Genuine Epistle of the Fathers.
 Echard's Ecclesiastical History, Vol. I.
 M'Ewen's Essays, Doctrinal and Practical.
 Michaels's Introductory Lectures to the New Testament.
 Hildrop on the Brute Creation.
 Proctor's Dictionary of Arts and Sciences.
 Christian Observer.
 Scragg's Beauties of Sentiment.
 Wilkins's Principles of Natural Religion.
 Well's Dr. Chronology.
 Articles, Canons, Constitutions, &c. of the Ch. of Eng.
 Johnson's Clergyman's Vade Mecum.
 Jenkin's Reasonableness and Cert. of the Christ. Religion.
 Derham's Physico Theology.
 N. Clarke's Body of Divinity.
 Newcome's Catechetical Sermons.
 Limborch's Body of Divinity.
 Morer's Dialogues on the Sabbath.
 Hamilton's Life of J. Bonnell, Esq.
 Wilkes's History of the State of Man, with Regard to
 Religion and Morals.
 Dod and Cleaver on the Ten Commandments.
 Anmer's Dissert. on the Weekly Festival.
 Cleaver on the Morality of the Law.
 J. S's Patriarchal Sabbath.
 Allix's Reflection upon the Books of the Holy Scripture.
 Tong's Life of M. Henry.
 Prideaux's Connection of the History of the Jews, &c.
 Hale's Contemplations Moral and Divines
 Ames's Marrow of Sacred Divinity
 Mede's Works—Sermon on Ezek. xx. 12.
 Bingham's Antiquities of the Christian Church.

Baxter's

Baxter's Divine Appointment of the Lord's Day.
 Fletcher's Gen. Plan of the Sunday Schools in Madeley.
 Doolittle's Body of Divinity.
 Leigh's Body of Divinity.
 Eusebius's Ecclesiastical History.
 Burn's Ecclesiastical Law.
 Watson's Bp. Theological Tracts.
 Calvin's Christian Institutes.
 T. Watson's Body of Divinity.
 Calmet's Dictionary.
 Hunt's Essay, for explaining Scripture Revelations.
 Calcott's Thoughts Moral and Divine, on various Subj.
 Porteus's Sermons on various Subjects—Sermon 9.
 Steele's Antidote against Distraction.

Those who wish to see more on this Subject may consult.

Dr. Wright on the Sabbath.
 Dr. Kenncott's Dissertations, Sermons and Dial. on the Sabbath.
 Dr. Chandler's Two Discourses on the Sabbath.
 Dr. Jennings' Jewish Antiquities, Vol. II.
 Dr. Heylin's History of the Sabbath.
 Hallett on Scripture, Vols. I. and III.
 Dr. Barrow's Works, Vol. I.
 Dr. Owen on the Sabbath.
 Bp. Ironsides on the Sabbath.
 Sprint on the Sabbath.
 Dr. Twiss on the Morality of the fourth Commandment.
 Humphries's Lord's Day Entertainment for Families.
 Bp. White on the Sabbath.
 G. Walker's Vindication of the Sabbath.
 Widley's Treatise of the Sabbath.
 Byfield's Doctrine of the Sabbath Vindicated.
 Fenner on the Sabbath.
 Bernard's Mosaic Sabbath.
 Dr. Hakewell's Discourse on the Institution, Dignity and
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ERRATA.



PAGE 16, line 24, read Exod xii-- xix, *p* 18, *l* 11, *r* years
p 19, *l* 25, *r* lives." *p* 20, *l* 15, *r* creation." *l* 21. "as it *p* 24,
l 15, *r* seduction." *p* 33, *l* 28, *r* "Some *p* 48 *l* 23, *r* thirty *p* 57,
l 30, dele I shall clofe, &c. *p* 78. *l* 3, *r* Holy Ghost, *p* 79, *l* 13;
r first *l* 14, *r* second *l* 22, *r* "Upon *p* 80, *l* 20, *r* precept." *p* 83,
l 18, *r* needs *p* 88, *l* 33, *r* but as a *p* 89, *l* 7, *r* from the Jews, *l*
34, day of worship *p* 91, *l* 37, *r* Lord's day." *l* 38, *r* "Now
p 101, *l* 20, *r* 1 Cor. xvi, 2. *p* 117, *l* 12, *r* Richardson: *p* 121, *l* 6,
r parochial and national *p* 123, *l* 28, *r* of the Gospel *p* 129, *l* 34,
r Sabbath." *p* 133, *l* 8, *r* 13." *p* 135, *l* 8, *r* that." *l* 11, *r* works
p 140, *l* 3, add *Dod* and *Cleaver*. *l* 22, *r* carsters *p* 141, *l* 8, *r*
worldly *p* 142, *l* 26, *r* filter *p* 149, *l* 20, *r* "Different *p* 150, *l* 24;
r fit *p* 152, *l* 36, *r* prayer,—*p* 154, *l* 24, *r* of piety; *p* 155, *l* 1,
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for *p* 103, 104, *r* 203, 204

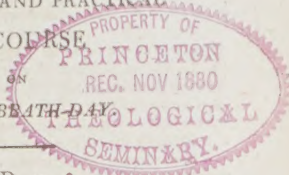
N. B. Errors in the Names are corrected in the List.



AN
HISTORICAL AND PRACTICAL
DISCOURSE

ON
THE SABBATH-DAY.

EXOD. xx. 8.



REMEMBER THE SABBATH-DAY TO KEEP IT HOLY.

IN the year of the world 2513, 858 years after the flood, 430 after the call of Abraham, 215 after Jacob and his family went into Egypt, and 1491 before Christ; on the 15th day of the month *Abib*, or *Nisan*, which was the first sacred, and the seventh civil month in the Jewish year; early in the morning, *Moses*, in the 80th year of his life, with upwards of 600,000 Israelites, (Exod. xii. 37, 38.) departed out of the land of Egypt; which *very day* completed the 430th year after *Abraham* left his father's house, Exod. xii. 41.

On the preceding day, *Moses* had gathered together the children of Israel from the distant parts of the land of *Goshen*, to a city called *Ramases*, which appears to have been the place of their principal residence or general rendezvous; which city, with *Pithom*, the children of Israel had built, Exod. i. 11.—Dr. *Shaw* thinks that *Ramases* stood where *Cairo* is now built.

From thence they marched by *Letopolis*, a place at that time deserted, but where *Babylon* was built afterwards;

wards; till they came, to *Succoth*, *Exod.* xii. 37. *Numb.* xxxiii. 5. *Gen.* xxxiii. 17. This journey was, according to Mr. *Bunting*, eight miles; but Dr. *Shuckford* and Mr. *Stackhouse* say, ten or twelve miles.

From thence they marched to *Etham*. This town, says Dr. *Shuckford*, was near the border of the wilderness of *Arabia*. Here they encamped a few days. Meanwhile the king of *Egypt*, being informed that the Israelites, instead of returning to his dominions, were attempting their escape into the Deserts of *Arabia*, by the cape of the Red Sea, speedily mustered up an army, which consisted, says *Josephus*, of 600 chariots, 50,000 horse, and 200,000 foot, all armed.

From thence they journeyed to *Pihahiroth*. This was a valley between two exceeding high mountains, or rather ridges of mountains: see Dr. *Coke* on *Exod.* xiv. 2. Mr. *Bryant* says, "And when they had halted, they were to have the sea on one hand, and *Migdol*. (*the castle, or garrison*) on the other, and over against them was *Baal-zephon*, on the opposite side of the sea."

From thence they marched through the *Red Sea*, to the wilderness of *Shur*. Dr. *Shuckford* remarks, that the adjacent places, *Migdol*, *Pihahiroth*, and *Baal-zephon*, direct us whereabouts the Israelites passed over this sea, not above six miles from the land's end, where the sea is about three or four miles over. Mr. *Niebuhr*, an excellent Danish traveller, says it was about twelve English miles. *Le Clerc* asserts, that it was not above two miles broad. Mr. *Stackhouse* supposes it to be much about two leagues, six miles. But, says he, both geographers and travellers mightily differ in their computations. One affirms that the sea is six leagues wide in this place, another makes it but 15 stadia or furlongs; one says it is narrow and long like a river, and another allows it but the breadth of one league. *Thevenot* makes it eight or nine miles in breadth, and tells us that the place where the Israelites came out of the sea is at present

present called Corondel, *Voyage de Levant*. But *Audricomius* will have it to be no more than six."

After *Moses* and the Israelites had joined in a song of praise to God for their unexpected and miraculous deliverance, they marched to the wilderness of *Shur*. *Shur* was a city of *Arabia*, on the north-east side of the Red Sea, and gave name to the adjacent part of the desert. Here they wandered about for three days in search of water. At last they found some at *Marah*; but it was so bitter that they could not drink of it, till *Moses*, by divine direction, cast in a piece of wood, and made it sweet.

From *Marah* they travelled to *Elim*. Here they found twelve wells of water, and seventy palm trees: which, says Mr. *Brown*, might be typical emblems of the twelve apostles and seventy disciples, sent forth by our Saviour. Dr. *Shaw* says the wells are decreased to nine, but the palm trees are increased to about two thousand. Mr. *Bryant* tells us, the fountains remain precisely the same, in number, and that the palm trees are not extinct; but on the contrary, are multiplied.

From *Elim* they travelled to the *Red Sea*, south of the place they had crossed, says Dr. *Coke*. Perhaps, says Dr. *Shuckford*, to the very place where they came over out of Egypt.

From thence they went into the wilderness of *Sin*, on the 15th day of the second month, exactly a month after their leaving *Egypt*. Here they received quails for their meat, and manna for their bread.

From *Sin* they marched to *Dophkah*, and from thence to *Alush*, but nothing extraordinary happened in either of these places.

Their next remove was to *Rephidim*. They were here distressed for want of water. *Moses*, at the command of God, smote the rock, and water gushed forth in abundance. The most learned Archbishop *Usher* remarks, that the rock out of which *Moses*

thus miraculously produced the water, followed the Israelites through the wilderness. *Tertullian* is said to have been of the same opinion. The Jewish Rabbins were fond of it: the learned prelate says expressly, that the Rock which *Moses* smote, followed them. But some other writers soften the prodigy, and assert, that the water from the rock became a river, and was made to follow after the camp, where the Israelites journeyed, until they came to *Kadesh*. While they were at *Rephidim*, they were attacked by the *Amalekites*; but the Lord gave them the victory.

From thence they removed to the wilderness of *Sinai*. *Sinai* was an exceeding high mountain in *Arabia the Rocky*, and is about 260 miles eastward of *Cairo* in *Egypt*, according to *Brown* and *Wood*; and *Bunting* says, it is 120 miles south of *Jerusalem*. This mountain is of a small extent, but is very high, and hath two tops, the western of which is called *Horeb*, and the eastern, which is a third higher, is properly called *Sinai*. *Sinai* is a famous mountain of *Arabia Petrea*, says *Mr. Button*, upon which God gave the Law to *Moses*. The Arabians now call it *Tor*, i. e. The Mountain, by way of excellence, or *Gibel Mousa*, The Mountain of *Moses*. See *Exod. xii. 19. Num. xxxiii.*

The Israelites came to this mountain exactly three months after their leaving *Egypt*, according to *Dr. Shuckford*: *Dr. Dodd*, *Dr. Coke*, and *Mr. Stackhouse*, assert the same. The Israelites came to the wilderness in the third month, as *Houbigant* shews clearly; for, says he, the Jews celebrate the *Pentecost* fifty days after the *Passover*; from the departure out of *Egypt* to the coming to *Sinai*, were 45 days, for they came out of *Egypt* on the 15th day of the first month; from which day to the first of the third month, 45 days are numbered. On the second day of this month *Moses* ascended the mountain, when three days were given to the people to purify themselves; you have therefore the fourth day of the third month, or the 49th day after their departure out of *Egypt*. On the
next

next day, which is the 50th after the celebration of the Passover, the glory of God appeared on the Mount; commemorative of which miracle, the Jews celebrated the feast of *Pentecost*.

Bishop *Kidder* observes, that this was a fit time and place for them to receive their law; having just received many striking proofs of God's wisdom, power and goodness.

The *preface* to the commandments, says Bishop *Hopkins*, carries an equal respect and reverence to them all; and contains a strong argument in it to enforce the obedience to them. God proclaims, 1. His *authority*, to beget fear, *I am the Lord thy God*. 2. His *benefits* and *mercies*, to engage love, *that brought thee out of the land of Egypt*.

“ True natural religion, that which was common to all nations and places, says Dr. *Taylor*, did principally rely upon four great propositions: 1. That there is one God. 2. That God is nothing of the things which we see. 3. That God takes care of all things below, and governs all the world. 4. That He is the great Creator of all things without himself; and according to these were framed the four first precepts of the decalogue. In the *first*, the unity of the Godhead is expressly affirmed. In the *second*, his invisibility and immateriality. In the *third*, is affirmed God's government and providence, in avenging them that swear falsely by his name; by which also his omniscience is declared. In the *fourth*, he proclaims himself the Maker of heaven and earth; for in memory of God's rest from the work of six days, the seventh was hallowed as a Sabbath.”

The order of the commandments in the words of Mr. *Greenham* is as follows: “ The *first* sets before us the *substance* of God's worship; the *second*, the form thereof; the *third*, the *end*; the *fourth* the *time* when the service should be publicly and solemnly practised. In the fourth commandment he adds more reasons, for we resist and fight more against this law, than any of the

rest of God's commandments ; and that in the practice of this consisteth the observation of all the former, and, neglecting this, we neglect all religion."

I shall now proceed to give,

I. Some Historical Observations on the Sabbath-Day.

How many Sabbaths Adam kept in his innocence, or how long he stood in that happy state, is not easy to determine.

Syncellus cites some minutes of the book of *Genesis* which suppose seven years to have passed before the transgression. But *Dr. Shuckford* doubts the authority of this fragment, and questions whether it was originally written in a language more ancient than its present Greek.

Some have supposed *Adam* and *Eve* kept their integrity *forty days*, and at the end of those days fell by the temptation. The reason assigned is, because it rained *forty days* to afflict and destroy the world, *Gen.* vii. 12. *Moses*, the Jewish law-giver, fasted *forty days*, *Exod.* xxiv. 18. xxxiv. 28. *Deut.* ix. 9, 18. x. 10. *Elijah*, the Jewish prophet, fasted *forty days*, *1 Kings* xix. 8. *Jesus Christ*, the second Adam, *1 Cor.* 15. fasted *forty days* in the wilderness, and was tempted of the Devil, *Mat.* iv. 1, 2. *Luke* iv. 1, 2 And they add, the *forty days* which *Jesus* spent upon earth after his resurrection, encouraging and instructing his Apostles and Disciples in the things pertaining to the kingdom of God, and the salvation of men.

Dr. Burnet supposes, that the temptation which our first parents submitted to, beset them instantly on the very day of their creation. But it is hard, says *Dr. Shuckford*, in reply to the above, to think of God, that he should permit a temptation of so great consequence to break forth upon our first parents, before they had time to form any sort of thoughts of the things about them : And we give *Adam* and *Eve* no character at all, if we imagine, that whilst the voice of God, strictly charging them not to eat of the tree, had

had scarcely ceased speaking to them, they would eat, because they heard a serpent say they might safely do it. *Milton* imagines the angel *Gabriel* to have spent half a day with *Adam* and *Eve*, after the night in which he represents *Eve* to have had a troublesome dream, and that the temptation happened the day after the angel left them. He tells us that on the day the angel visited them, they had

Their orisons each morning duly paid

In various style—Par. Lost, b. v. ver. 145.

Which implies his conceiving them to have had diverse mornings, in which they had diversified their devotions. The Doctor is of opinion, that *many days* may reasonably be supposed to have passed between their creation and the serpent's thus speaking to them; as many as we can judge must have intervened, before they could know in the general concerning the living creatures, that none of them, the serpent only excepted, had any power to speak to them. It was not till she (*Eve*) and *Adam* had observed in the general of the animal creation, that none of them had the gift of speech; and they could not have observed this of the several species of creatures in the world in a very few days. But, it unquestionably happened early in their lives.

“How long this happy couple lived innocently in the garden of *Eden*, says Dr. *Brett*, we cannot say; but I am persuaded they kept at least one sabbath there, and probably some days besides.”

“It is generally supposed, says Dr. *Watts*, that *Adam* stood in the state of innocence but a few days at most.”

Mr. *Henry* says, “*Adam* turned aside quickly. Some think he fell on the same day he was made; though I see not how to reconcile that with God's pronouncing all *very good* at the close of that day. Others suppose he fell on the sabbath-day; the better day, the worse deed: However, it is certain he kept his integrity but a very little while; being in honour, he continued not.”

The

Gio. Francisco Lovidano has asserted some things of *Adam*, very improbable; yet for the sake of their novelty, use, and application, I here insert them. "Miserable *Adam*, who did not enjoy one whole day the favour of his God; his felicity did not last one whole day. He was conducted into Paradise at three o'clock in the morning, at six he disobeyed; and at night he was driven from that place of delights: So true it is, that the happiness of a man is but the enjoyment of a moment. He often finds his shroud in his cradle, and his death at the very door of his life.

According to the opinion of many, he died on a Friday, the third of March, which was the same day of his creation. (Dr. Trusler says, *Adam* was created on Friday Oct. 28th, 4004 years before Christ) as it were to shew, observes *Lovidano*, that happiness and misery terminate in the same point. He was buried at *Hebron*, in a tomb of marble, and afterwards was transported to *Calvary*, exactly to the same place where Jesus Christ died. The Divine Providence having thus ordered it, to the end, that the blood of God might wash the ashes of the first sinner."

Archbishop *Usher* asks, "How was the fourth commandment broken, i. e. by *Adam* and *Eve*?—Answer. In that the sabbath was made a time to confer with Satan in matters tending to the high dishonour of God: if it be true that on that day man fell into the transgression, as some not improbably have conjectured. For at the close of the sixth day, all things remained *very good*, Gen. i. 31. and God blessed the seventh day, Gen. ii. 3. Now it is very likely that Satan would take the first advantage that possibly he could to entrap them, before they were strengthened by long experience, and by partaking of the sacrament of the tree of life (whereof it appeareth by Gen. iii. 22, they had not yet eaten) so from the very beginning of man, became a man-slayer," i. e. a murderer.

A society of gentlemen, authors of the British Apollo, insert the question, How long did *Adam* continue in Paradise? and in answer say, "The time can no way be assigned, since the scriptures are wholly silent upon the matter. But though he might not, perhaps, continue long there, yet as for their opinion, who fancy he was excluded thence the very day he was created, we are obliged to reject it upon these palpable accounts :

" 1. The particulars transacted while *Adam* was in Paradise, seem naturally to require a longer space.

" 2. Other transactions, which seem to take up a larger portion of time, may rationally be supposed to have intervened between his creation and his fall, namely, the contemplation of the Divine Attributes, so wonderfully conspicuous in the new created world ; his observation on his own being, with his admiration of so excellent a structure ; his entertaining of his surprising wife, with her reciprocal return ; his not careless view of so delicious a garden, and of the various curiosities therein observable.

" 3. We may suppose *Adam* and *Eve* to have been a fonder couple than to have separated from each other the very first day, and exchanged the society of so near and so new a consort for ungrateful solitude. And yet *Eve* was alone when tempted to eat of the forbidden fruit."—(This is the opinion of, I think, all the writers I have seen on this subject, who mention the circumstances of *Adam*'s fall.)

" 4. We cannot well suppose, that so subtle an adversary as the Devil, would have assaulted *Eve* so soon after the command was given, and not have staid some time at least till the impression it had made, was not so present to her mind."

Mr. *M. Browne* in a note says, " It has been ingeniously (not without shew of reason) supposed, that *Adam* was created on Friday, at three in the afternoon, and fell on *Sunday morning*. Else why that hour (viz. of three) for the daily sacrifice? Our Lord was,
moreover,

moreover, crucified on Friday, and at the *ninth* hour, (or three in the afternoon) made his soul an *offering for sin*, or chose for voluntarily yielding it up in death. And so, (fulfilling Daniel's prophecy, ch. ix. 27.) caused the *sacrifice and the oblation to cease*. Thus as *Adam* was made on Friday, and fell on Sunday, *CHRIST* the second *ADAM*, died on the former, and rose on the latter; died the same day and hour man was made, for our offences, and rose the same day and time man fell, for our complete justification."

Rabbi *Báchay* says, by the fall of *Adam* on the sixth day, that on the same day *Messias* should finish the work of man's redemption.

Mr. *Warren* seems confident, that *Adam* sinned the same day in which he was created, and endeavours to prove it by five arguments. He says, "The Greek churches and Fathers were so almost universally of this persuasion, that it is well known to have been their common sentence, speaking of *Adam*, the same day he was created, he fell. Among the Latins *Augustine* and *Bernard* were also of the same mind; and among our own writers, the Rev. Mr. *Cawdrey*, and Mr. *Palmer* incline this way: Dr. *Willett*, Mr. *G. Walker*, and Mr. *H. Broughton*, have strenuously argued it from scripture." "Now for the day of *Adam's* fall, says Anonymous I. it is doubted by some whether it were on the day of his creation, or not rather some days after. Those who are for the first alledge these reasons. 1. That *Satan* was a murderer from the beginning. 2. It was on the sixth day that man was created, even as on the sixth day he was redeemed; by which it appears, that he fell on the very day of his creation. Whereupon *Theophylact* says, *Sexta die homo est conditus*, &c. By which he meaneth, that as man was formed on the sixth day, and did eat of the tree the sixth hour; so *Christ* reforming (redeeming) man, and healing the fall, was fastened to the tree the sixth day and the sixth hour. 3. *Moses* making mention of many times,

would

would never have omitted this time, except it had been presently after the creation. *Cedrenus* therefore saith, that *Adam* fell on the sixth day of the first week. 4. It must be granted that *Adam* fell before he knew his wife," &c.

"More like it therefore is, says a learned anonymous author, that *Adam* fell on the 14th day of his creation, which was on the 12th day of May, towards the evening, when the 14th of the first month was ending, and the 15th (which, in the year of the Julian period 710 was on the 6th day of the the week) ready to begin; which time and day agree very well to the institution of the passover, *Exod.* xii. as also the eating of the last passover, and crucifying of Christ on the sixth day of the week, and 15th of the month."

"How long they (*Adam* and *Eve*) continued in this happy condition, say the authors of the Universal History, is very uncertain; it is probable they did not immediately transgress the divine command, but it should seem, by the narration of *Moses*, that their fall was not long after their creation. The Jews in general, and most of the Christian Fathers, believe it to be the very day they were created; but this is next to impossible; for a day would be a great deal too short for the actions that must, on that supposition, be comprized in it. Besides, God himself, after the 6th day was past, declared, (as at the end of the succeeding) every thing to be very good, *Gen.* i. 31. which is not reconcileable with truth, if sin, the greatest evil, had then entered into the world. Some therefore conjecture, this calamity happened the eighth, and others the tenth day of the world's age; supposing that in commemoration thereof, the great day of expiation, being the tenth day of the year, was instituted in after time."

"Most of the Jewish Doctors, and some of the Christian Fathers, says Mr. *Stackhouse*, were of opinion, that they (*Adam* and *Eve*) preserved their integrity but a very short while; that, in the close of
the

the same day, wherein they were made, they transgressed the covenant, and were the very same day cast out of Paradise. But, says he, if we may be allowed to follow others in their conjectures (*Usher's Annals*) it was either on the *tenth* day of the world's age, that our first parents fell, and were expelled Paradise, in memory of which calamity, the great day of expiation (which was the *tenth* day of the year) wherein *all were required to afflict their souls*, was, in after ages, instituted, Lev. xvi. 29, 30. Or, (as others would rather have it) on the *eighth* day from their creation; (*Edwards's Survey*, vol. i.) that, as the first week of the world ended with the formation of man and woman, the second was probably concluded with their fatal seduction.

“ The crowding so many things within the compass of *one day*, (which is all the time allowed by some) looks more like so many imaginary scenes or theatrical representations, than real transactions. For when we read of *Adam*, the same day he was created, (and that was not till God had made every beast of the field) having a garden planted for him, removing into it, and, as we may well suppose, walking about, and taking some survey of it; receiving from God a prohibition of eating of the tree of knowledge, and thereupon ratifying the first great covenant with him. After that, having all the creatures of God assembled before him, making some enquiry into the nature of each kind, imposing upon them proper names, a work of time! Then falling into a deep sleep—his wife taken out of his side,—and with some formality, to be sure, received by him from the hand of God. When we read of all these things, I say, we cannot but think, that some time must have been taken up in the doing of them. And therefore to suppose after this, in the close of the same day, the woman wandered from her husband, met with the serpent, entered into a parley with him, was overcome by his insinuations, did eat of the forbidden fruit, did prevail

vail with her husband to do the same, and thereupon perceiving themselves naked, both did instantly fall to work, and made themselves aprons; To suppose that in the same evening God came down, hears their excuses, decrees their punishment, drives them out of Paradise, and places Cherubims to guard all avenues against their return. This is crowding too long a series of business into too short a compass of time, and thereby giving a handle to infidelity, when there is no manner of occasion."

"The time of *Adam's* fall is not certain, says the critical Mr. *Leigh*. Some say he fell the same day he was created: Neither angels nor man did fall the sixth day before the Sabbath, for then God looked upon all his works, and they were *very good*, Gen. i. 31. and therefore could not be bad or evil by any sin or fall. The objections against this from John viii. 44. and Psalm xlix. 19. are easily answered. Some learned Divines (as *Simpson* in his *Chronology* observes) conjecture that *Adam* and *Eve* were cast out of Paradise the *eighth day* after they were created. The space of eight days was sufficient somewhat to try the felicity of their state."

"Nor does the space of *eight or ten days*, says Mr. *Worthington*, allowed by others for *Adam's* continuance in Paradise, much mend the matter. Indeed this opinion seems most groundless of the two. The reason why the paradisiacal state is supposed to have been but of one day's duration is, because they who thought so, imagined *Adam* must have had knowledge of his wife in Paradise, either groundlessly believing it inconsistent with that state of innocence, or supposing he had known her, she must have then conceived and borne issue in consequence of that knowledge, and of the blessing pronounced, *be fruitful and multiply*, Gen. i. 28. which issue would not then have been conceived in sin; as we must maintain all *Adam's* children were, to avoid the consequence of the contrary opinion. But if we allow them to have

continued in Paradise for such a number of days, we cannot well avoid supposing, that they had knowledge of each other, as indeed the ancient Jews conclude they had, in obedience to the command above mentioned; and therefore we may as well suppose they continued there near *seven months*: And this, indeed, seems to have been the case. *Adam* knew his wife, and she conceived; but some time before the term of her pregnancy was fulfilled, she was tempted to eat of the forbidden fruit. And perhaps the condition she was in might have the more excited her longing for it; when *she saw that the tree was good for food, and that it was a desire to the eyes* (as it is in the margin of our bibles) and a *tree most desirable to make one wise*, which is the full import of the participle *nechmad*, Gen. iii. 6. than which, what can be a stronger description of a woman in a longing condition."

I return now to make the proposed Observations on the Sabbath-day. And

First, Of the Patriarchal Sabbath.

1. The original Institution of it, Gen. ii. 2, 3. Heb. iv. 3, 4.

God gave this Sabbath to *Adam* in a state of innocence: *On the seventh day God ended*. The version of the LXX. in agreement with the Samaritan code and Syriac, reads here, *on the sixth day*; which *Houbigant* greatly approves, and observes, that *Moses* himself teaches us this is the true reading in Exod. xx. 11. xxxi. 17. to which *Mr. Locke* agrees. *Rested*: the word *ishbeth* is not opposed to weariness, but to work or action. See *Dr. Dodd* and *Dr. Coke* on Gen. ii. 2, 3. on which text *Mr. Sisson* says, "God appointed it to be a day of solemn thanksgiving and public joy. It has been a question, whether any sabbath was observed before the promulgation of the law on *Mount Sinai*. But the most judicious commentators agree, that *Adam* and *Eve* constantly observed the seventh day, and spent it more peculiarly

peculiarly in the service of their Almighty Creator ; and that the first Sabbath, which *Philo* calls the birth-day of the world, was celebrated in Paradise itself."

"The sabbath, says Mr. *Chambers*, was appointed from the beginning by God himself, and by him it was set apart for the commemoration of the great work of the creation."

"Whilst all these things were perfectly good, says Dr. *Sympson*, and before sin entered into the world, this was the appointment of our Maker, that the seventh part of our time should be his."

"God's sanctifying the seventh day, says Dr. *Wells*, can in reason be understood only of his appointing or expressly commanding the seventh day to be sanctified or kept holy."

"And in order to preserve the memory, and make the stronger and more dutiful impression of this great work on the mind of man, for whose sake it was bountifully prepared, it pleased God to appoint every seventh day to be set apart and observed by him and all his posterity, as a religious commemoration of it, with meditations, prayers and praise becoming a reasonable creature, so nearly related to, and so encompassed with the blessings of his good Creator."---*Pyle*, on Gen. ii. 2.

Gen. ii. "We have here, says Mr. *Henry*, 1. The settlement of the kingdom of Nature, in God's *resting* from the works of creation, ver. 1, 2. 2. The commencement of the kingdom of grace, in the sanctification of the Sabbath-day, ver. 3. He rested on that day, and took a complacency in his creatures, and then sanctified it, and appointed us to rest on that day, and take a complacency in the Creator, and *his* rest is in the fourth commandment made a reason for *ours* after six days labour. Obs. 1. That the solemn observation of one day in seven, as a day of holy rest, and holy work, to God's honour, is the indispensable duty of all to whom God has revealed his holy Sabbaths. 2. That the way of sabbath sanc-

tification is *the good old way*, Jer. vi. 16. Sabbaths are as ancient as the world, and I see no reason to doubt that the Sabbath, being now instituted in innocency, was religiously observed by the people of God throughout the patriarchal age. 3. That the Sabbath of the Lord is truly honourable, and we have reason to honour it; honour it for the sake of its antiquity, its great author, and the sanctification of the first Sabbath by the holy God himself, and in obedience to him, by our first parents in innocency. 4. The Sabbath-day is a *blessed day*, for God *blessed it*, and that which he blesses is *blessed indeed*. God hath put an honour upon it, hath appointed us on that day to bless him, and hath promised on that day to meet and bless us. 5. That the Sabbath-day is a *holy day*; for God hath sanctified it. He hath separated and distinguished it from the rest of the days of the week, he hath consecrated it, and set it apart to himself, and his own service and honour."

"We are told before man's fall, or any word about it, says Mr. *Willison*, that God blessed the seventh day, and sanctified it, because in it he rested from all his work. Now the scripture notion of sanctifying any thing, is to separate and set it apart from common to sacred uses and purposes. And so it is plain from this text, that God from the beginning of the world, did sanctify and set apart one day in seven to be observed by all mankind, as a day of sacred rest, a day solemnly consecrated to his worship and service."

"Now had six days finished their rounds, says Mr. *M'Ewen*; the heavens and the earth, and all their hosts, had underwent the last retouches of their Creator's hand. He, from his high and holy place, reviewing, with delight, his recent works, as yet unstained by sin, pronounced them all very good. *And he rested on the seventh day from all his work which he had made. And God blessed,*" &c.

"This

“ This command, says a pious writer, to set apart the seventh day for sacred purposes, was given to man in his primeval purity. Shall the mercies of creation require a frequently returning day for their celebration ; and shall not those of redemption, in addition, call for an equal attention.”

“ In whatever point of view we contemplate it, the Sabbath was instituted when mankind stood the least in need of that institution. Was the Sabbath designed to be a day of *rest* ? It was instituted when the labour of our first parents was merely to keep and dress the garden of Eden. Was it designed to be a season of *instruction* ? The law of God was then written upon the heart of man. He was made after the image of God in righteousness and true holiness. Was it designed to call off the mind from the anxiety of worldly cares ? Our first parents had nothing to distract their minds ; they saw God in all his works ; they walked in innocence and were not ashamed. Was it a day appointed for more immediate communion with God, in the exercise of holy worship ? The pious pair enjoyed a perpetual communion with God ; they approached him without fear, and served him with the profoundest reverence.” *Christian Observer.*

“ The usual course observed by all nations to preserve the memory of things most remarkable, says Bishop *Wilkins*, which might otherwise in tract of time be forgotten, especially among such as are not acquainted with letters, hath been by some *practical institution*, as by appointing some *festival* for the commemoration of such things. And thus hath it been in the present case. The Sabbath (as Moses expressly tells us) was instituted for this very purpose, to keep up the memory of the Creation. And though perhaps it may be difficult to prove, that this day hath upon this account been observed by any other nation, but that of the *Jews* ; yet the division of time by weeks, hath been universally observed in

the world, not only among the *civilized*, but likewise among the most *barbarous* nations. And there being no foundation in nature for this kind of distribution of days, it must therefore depend on some ancient general *tradition*, the original whereof, together with the particular reason of it, is preserved in the most ancient of all other histories, viz, that of *Moses*."

Dr. *Jenkins* is so firmly established in belief that the institution of the Sabbath took place on the first seventh day of the world, that he brings it to prove that God was six days in creating the universe; in opposition to some who conjecture that he created it in less time.

Tertullian represents it a current doctrine among the Jews, that God *from the beginning* sanctified the Sabbath-day by resting from his works. *Augustine* says the same thing; to the same sense are the words of R. Juda, R. Solomon, Jorchi, Simpson, Aben Ezra, D. Kimchi, Manasseh Ben Israel, Philo, Josephus, Theophilus Antiochenus, Cyprian, Lactantius Athanasius, Gregory Nysson, Chrysostom, Theodoret, Origen, Alex. Hales, Cor. a Lapide. And among these, the remark of Zanchy is not to be omitted: "the word *remember*, says he, points backwards to the generations foregoing, and puts them in mind, that this precept sets forth no new duty, but what was observed ever since the making of the world."---*Morer*.

Gen. ii. 3. On which text St. *Chrysostom* says, "He sanctified; what means that word, he sanctified? He separated it; therefore the divine scripture, teaching us the cause why he sanctified it, addeth, because on it he rested from all his labours."

The learned Archbishop *Usher*, on the text, says, "To sanctify a Sabbath, is either to keep it holy, or to make it holy; and seeing God cannot keep any day more holy than another, the meaning must be, he made it holy, which is as much as to command the keeping it holy."

"The

“ The blessing of the Sabbath, says Mr. *Calvin*, was nothing else but a solemn consecration, whereby God claims to himself the studies and employments of men on the seventh day (whether the last or the first of the week). For on it God *rested*, and that he *blessed* this rest, or he *dedicated every seventh day* to holy rest; and *thus expounded* is this text by the most famous writers of our own and foreign nations; thus *Zuinglius*, *Junius*, *Tremelius*, *Ursinus*, *Piscator*, *Pavdus*, *Danteus*, *Bullinger*, *Aretius*, *Chemnitius*, *Hospinianus*, *Bertramus*, &c. expound this text. And beside these, there are many worthy Divines of our own nation give the same interpretation. Thus *Willet*, *Bownd*, *Greenham*, *Gibbons*, *Perkins*, *Babington*, *Dod*, *Williams*, &c. And as one well observes, “ If heaven itself be a perpetual sabbath, why should it be thought incongruous for man to keep a sabbath in Paradise? Indeed it cannot be incongruous that a sabbath should be kept in Paradise, when the sabbath itself is a kind of Paradise.”

“ The ancient institution of the sabbath was so generally known in the world, that the very heathens had a dimmish light of it. *Hesiod*, a Gentile and a Greek poet saith, “ The seventh day is a holy day.” *Lampridius* tells us, that *Alexander Severus*, the Roman Emperor, and a heathen, on the seventh day usually went into the capitol, there to offer sacrifice to the gods. *Homer*, an heathen saith, the seventh day is holy, and was the day in which all things were perfected. *Callimachus* saith the like, and that it is the birth-day, chief and perfect. *Clemens Alexandrinus* shews, that not only the Hebrews, but that the Greeks also knew the seventh day to be holy. And *Eusebius* affirms, that almost all, not only philosophers but poets know that the seventh day was most sacred and venerable. Certain of the Ethnick Doctors were wont only to dispute on the sabbath-days, because they were most signal and remarkable, and therefore the more to be honoured. So *Diogenes* used to dispute
at

at *Rhodes*, as *Aulus Gallus* reports, lib. xiii. ca. 2. *Seneca*, in his 99th Ep. reckons up the Sabbath as a festival day for religion. *Arctius* hath these words: "The Greeks and Latins call the Sabbath a day of rest, thinking it unfit for civil actions and warlike affairs, and fit only for contemplation." How shall those rise up in judgment against sensual and formal Christians who trifle away their sabbath."---*Wells*.

"Then, having finished his great design, God ceased to produce any more substances, says Mr. *Wilkes*, and rested the ensuing day (which was the seventh from the beginning of the creation, and the first whole day of *Adam's* life) whereupon he sanctified it as a day of solemn rest and rejoicing for ever; and appointed it to be kept holy in a peculiar manner for his worship. Nothing is more clear, than that the rest of the sabbath was originally instituted for preserving a perpetual memorial of the creation; and for allowing to man a fit opportunity, free from labour, toil and care, to contemplate the attributes of his beneficent Creator, in his works; and to dispose his mind to gratitude, love, duty, praise, and adoration."

"The religious observation of the sabbath took place at, and from the first seventh day after the creation, says Mr. *Fisher*; for God's blessing and sanctifying the sabbath is related as a thing actually done at that time; and not as a thing to be done upwards of 2000 years thereafter, Gen. ii. 3."

Milton, speaking of the six days of creation, introduces the seventh, saying,

—"And now on earth the seventh"

"Ev'ning arose in *Eden*."—

And speaking of the Godhead of Jesus Christ, calls him the

"*Author* and *End* of all things; and from works

"Now resting, bless'd and hallow'd the sev'nth
"day;

"As resting on that day from all his work".

"A sabbath

" A sabbath hath been observed in all states and ages of the church, says Mr. *Doolittle*. God instituted a sabbath-day from the creation of the world, Gen. ii. 2, 3. a sabbath was appointed to man in his innocent state. Many things are valued and observed because of the antiquity of them, certain days are kept because it hath been a long custom to do so, so should Christians conscientiously sanctify a sabbath-day, in memory of the great Creator, who as soon as the works of the creation were finished, set apart a day of rest, Heb. iv. 3, 4."

2. The Patriarchal observation of it, Gen. iv. 3. vii. 4. viii. 10, 12. xxix. 27. Job i. 6. ii. 1.

" The Jewish Talmud, says Mr. *Gurnall*, propounds this question : Why did God make man *vespera sabbati*? and gives this as one reason, *Ut protinus intraret in præceptum* : that is, God made man in the evening just before the sabbath, that he might forthwith enter upon the observation of the command to sanctify the sabbath, and begin his life as it were with the worship of God, which was the chief end why it was given him."

" The observation of the sabbath began with the world, says Father *Lamy*. God, after he had employed six days in making the universe out of nothing, *rested* the seventh day, and therefore appointed it to be a day of *rest*."

Some persons indeed have suggested, that the text, Gen. ii. 3. was introduced by Moses here, by way of *anticipation*, and only refers to the fourth commandment, which was given to the Jews about 2500 years after. And this they argue, because there is, (as they apprehend) no mention made of the *observance* of the sabbath between *Adam* and *Moses*. " But this notion appears to me, says Mr. *Orton*, very groundless. We can never think that God would leave men without separating time for his worship by his own express authority. There seems no reason why *Moses* should mention the institution, just after his account

account of the creation (and in the same tense too) except it was *then* to take place."

Bishop *Wake* asks, "Was this command given by God to mankind from the beginning of the world? So *Moses* tells us, Gen. ii. 2, 3. And it is not to be doubted, but that accordingly, such a *Sabbath* did continue to be observed so long as any sense of true religion remained upon the earth."

"At the creation of the world, the seventh day was sanctified, says Dr. *Strauchius*; and from hence man, to whom the law was given, ought to continue it so, since the sanction was made only because of man, Mark ii. 27. And consequently this character takes its date the seventh day after the creation, on which the sanction was made. Add to this, the mentioning of the sabbath in scripture as a noted thing, even before the giving of the law, Exod. xvi. 26, which without doubt, the author of the Epistle to the Hebrews, chap. iv. 3. refers to importing that the eternal rest which God hath prepared for his children, was not only prefigured by the possession of the *holy land*, but also by that sabbath which commenced from the original of the world."

It is very probable *Cain* and *Abel* observed the sabbath given to their father, Gen. iv. 3. On which text Mr. *Henry* says, "Here is, 1. The devotion of *Cain* and *Abel*. In process of time, when they had made some improvement in their respective callings, (*Heb. At the end of days*,) either at the end of the year, when they kept their feast of *ingathering*, or perhaps an annual fast in remembrance of the fall; or at the end of the days of the week, the seventh, which was the sabbath."

"The *end of days* when *Cain* and *Abel* offered their oblations, stands fair to be the sabbath." *Brown*.

"Some have thought, says Mr. *Orton*, that *Cain* and *Abel's* offering their sacrifice in process of time, Gen. iv. 3. or as the original is, *at the end of days*, is an early intimation of the observation of the sabbath.

bath. Besides, adds he, there are some reasons, from the short history of the Patriarchs, to believe they did observe it; particularly in the history of *Noah*, when we read of his sending the dove out of the ark at the end of *seven days*, and again at the end of other *seven days*, Gen. viii. 12. This seems to intimate that *Noah* measured his time by weeks of seven days each; and that the seventh day was a day of some peculiar solemnity."

Gen. vii. 4. *Yet seven days.* Mr. *Kennedy* is of opinion, that God gave the command to *Noah* on the seventh day of the patriarchal week, i. e. on the sabbath-day; and that *Noah* entered into the ark seven days after, i. e. on the sabbath-day.

Gen. vii. 4. *Yet seven days.* "This frequent reference to the period of seven days shews, says Dr. *Dodd*, that it was usual to calculate by weeks, a custom prevailing, as is reasonable to suppose, from the very beginning of the world, see ch. viii. 10, 12. On which place Bishop *Patrick* observes, in agreement with Mr. *Henry*, and Mr. *Chaise*, that by sending out the dove on the *seventh day*, *Noah* expected a blessing on that day, rather than on another, it being the day devoted from the beginning to religious services; which he having (it is likely) performed, thereupon sent out the dove that day, as he had done before, with hopes of good tidings. This furnishes, says Mr. *Saurin*, if not a proof, yet a strong presumption, that the sabbath was observed before the law"

Mr. *Henry*, on Gen. viii. 7--12, says, "Note there, 1. That *Noah* sent forth the dove, the second time seven days after the first time, and the third time was after seven days too; and probably the first sending her out was seven days after the sending forth of the raven, which intimates that it was done on the sabbath-days, which it should seem *Noah* religiously observed in the ark. Having kept the sabbath in the solemn assembly of his church, he then expected speciol blessings from heaven, and enquired

quired concerning them, Having directed his prayer, he looked up, Psalm v. 3."

Dr. *Watts* is of opinion that, "there is reason to suppose that Noah, that just and holy man, might observe the Sabbath in the Ark, and on the Sabbath send out the Dove, hoping on that day, to find rest or relief from his tiresome, wandering voyage and imprisonment; for it is evident, that he divided his days by sevens in sending out this creature." Besides many former writers Dr. *Hunt* is of this mind.

Mr. *Stackhouse* is of opinion, "that all the Patriarchs from *Adam* to *Moses*, had set times for their solemn assemblies, and that these times were weekly, and of divine institution; that, upon the return of these week sabbaths, very probably it was, that *Cain* and *Abel* offered their respective sacrifices to God. *Noah*, the only righteous person among the antediluvians, *Abraham*, the most faithful servant of God after the flood, and *Job*, that perfect and upright man, are all supposed to have observed the sabbath."

"It is particularly mentioned, says Mr. *Catcott*, that *Noah* staid just seven days before each time of sending out the dove, so in all probability the day on which he sent her out was the sabbath; and the time of the day, just after he had performed religious service; as he might most reasonably think that would be the best for expecting a blessing or favour from heaven."

Mr. *Ellwood* asserts, that *Noah* sent forth the dove seven days after he had sent forth the raven.

The learned *Basnage* has given us the Kalendar of this melancholy year of *Noah's* imprisonment.

1. September. Methuselah dies at the age of 969 years.
2. October. *Noah* and his family enter the ark.
3. Nov. 17. The fountains of the great deep are broken up.
4. Dec. 26. The rain begins, and continues 40 days, in 40 nights.

5. Jan.

5. January. All the men and beasts that are upon the earth, are buried under water.
6. February. The rain continues.
7. March 27. The waters begin to abate.
8. April 17. The ark restes on mount *Ararat*.
9. May. They do nothing while the waters are retreating.
10. June 1. The tops of the mountains appear.
11. July 14. Noah lets go the raven.
18. Noah lets go the dove, which returns.
25. He lets go the dove again, which returns with an olive branch.
12. August 2. The dove goes out a third time, and returns no more.
1. September 1. The dry land appears.
2. October 27. Noah goes out of the ark, with his family."

"The silence of *Moses*, says Mr. *Chambers*, cannot warrant our inferring that the Sabbath was not observed by the patriarchs; because it is by no means probable that they had no stated time for rest or devotion, or that they were destitute of so salutary an institution; besides, it might be argued on the same principles, that the Jews did not observe the Sabbath from *Moses* to *David*, since in the history of that period there is no mention made of it. The early division of time by weeks of seven days, affords also a very strong presumption of the primitive institution and observance of the Sabbath; and this method of dividing time, even in those *Heathen* nations, who can be supposed to have no knowledge of the law or history of *Moses*. And we actually find that they accounted one day in seven, more sacred than the rest: Thus *Hesiod* styles the *seventh day* the illustrious light of the sun. And *Homer* says, Then came the *seventh day*, which is sacred or holy."

"Q. Whether the Sabbath was observed from the beginning? Here several of the fathers, and some of the Jewish doctors, answers Mr. *Clarke*, have asserted

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the affirmative; and *Manasseh Ben Israel* in particular, assures us, that, according to the traditions of the ancients, *Abraham* and his posterity having preserved the memory of the creation, they observed the Sabbath also in memory thereof. Some *Rabbins* inform us, that *Joseph* observed the Sabbath in Egypt. There are some who believe that *Job* observed the Sabbath Day; because at the end of seven days, he offered a sacrifice to the Lord for his children."

Mr. *S. Berington* has filled many pages to prove, against Mon. *Jurieu*, that "God gave the Sabbath to *Adam*, and that he and his descendants observed it."

Gen. iv. 3. *In process of time*. Probably, at the end of the days of the week, upon the seventh day of the week, Saturday, which *then* was the Sabbath Day, which before this time, was blessed and sanctified. *Parker*.

Mr. *Stackhouse* says, "Nor was there any necessity for a standing revelation then, when the longevity of mankind (for *Adam* himself lived 930 years, with whom *Methuselah* was contemporary 243, and with him *Noah* 600, and *Shem* 100 years) gave a better sanction to *Tradition*."

"The observation of the Sabbath began with the world, says Mr. *Proctor*; for God having employed six days in its creation, appointed the seventh, as a day of rest to be observed by man, in commemoration of that great work."

Dr. *Field* professeth, "That to any one who knows the story of the creation, it is evident by the light of nature, that one day in seven is to be consecrated to God's service and worship."

"It is agreed on all hands, that *Ketz*, the word used in Gen. iv, 3. *At the end of days*, signifies a precise, fixt, and certain end. "Whereupon, saith *Fagius*, I am altogether pleased with this opinion, that this text be understood to speak of a certain and stated time of divine worship." The learned indeed dispute what *stated time* is here meant, *annual*, *monthly*, or *weekly*; but

lunar months and solar years, are distinctions of nature; and therefore, are in the general appearance and succession of them, evident to all men by the sun, moon, and stars; but how the weekly period of just seven days should make its entrance, can hardly be well accounted for, but by this tradition of a Sabbath. The ancient Chaldeans had this distinction of seven days; Gen. xxix. 27. And the Philistines had seven days festival at a wedding; Judges xiv. 12, 15, 17. But the instances cited out of the Heathen writers, viz. *Homer*, *Hesiod*, *Callimachus*, &c. concerning their days divided by sevens, are much plainer, as well concerning the sacredness of a seventh day."

Mr. *Trapp* asserts, that "Not Hebrews only, but Greeks and Barbarians rested from work on the seventh day: witness *Josephus*, *Clemens Alexandrinus*, and *Eusebius*."

"As to the times when those ancients usually paid their devotions, says Mr. *Clarke*, since order is more especially necessary in actions of religion, we cannot think that the church were left at uncertainty in a matter of such importance, when we find that the most unpolished Heathens had times set apart for the worship of their gods. We may add, says he, the testimonies of *Philo*, *Josephus*, *Aristobulus*, *Tibullus*, *Lucian*, and *Clemens Alexandrinus*, who all seem to confirm the same opinion."

Philo says, "That the Sabbath is not a festival peculiar to any one people or country, but is common to all the world; and that it may be named the general and public feast, or the feast of the nativity of the world."

Josephus advances, "That there is no city either of Greeks or Barbarians, or any other nation, where the religion of the Sabbath was not known."

Aristobulus quotes *Homer* and *Hesiod*, who speak of the seventh day, as of a day that is sacred and venerable.

Tibullus,

Abullus, speaking of the feasts that were observed by the Roman women, alludes to the holy seventh day of the Jews.

Lucian informs us, That the boys of his time, kept holiday on the seventh day.

Clemens Alexandrinus speaks of the Sabbath in the same terms as *Aristobulus* just now quoted, and to the testimonies of *Homer* and *Hesiod*, adds that of *Callimachus*, who also celebrates the seventh day. And the learned *Grotius*, quoting most of the authors here introduced observes, That the memory of the creation's being performed within seven days, was preserved, not only among the Greeks and Italians, but also by the Celts and Indians, who all of them divided their times into weeks. For this, he quotes *Philostratus*, *Dion Cassius*, and *Justin Martyr*; also some ancient names of the days, as preserved by *Scaliger* in an ancient oracle, and in some verses of *Orpheus*."

"Nor can I think it an observation of small importance in the present case, says *Mr. Orton*, That in almost every nation of the earth which we read of in ancient or modern history, their time was divided by weeks. Now there appears to be no natural reason for this. The sun and moon by their revolutions, measure out days, months, and years, but not weeks. There hath also been a considerable difference among ancient nations, about the length of their months and years; and different nations have had them of different lengths; but all their weeks have been exactly of seven days."

Voltaire, in his History of the Chinese, remarks, "That like as they divided the sun's annual course into 365 parts, and one quarter, they had a confused idea of the procession of the equinoxes and the solstices; and what is more remarkable, they divided the months into seven days." And, speaking of the *Brachmans* in the Indies, he says, "The sun's course was divided into twelve parts, from time immemorial. Their weeks always consisted of seven days: Sunday

they denominated *Metradinam*." *Voltaire* delivers it as his opinion, That these people were more ancient than the *Egyptians*.

Mr. *Gregory* is of opinion, That the Heathen could not derive their notion of the Sabbath from the law of Moses, because the Hebrew language was then unknown, nor was it then translated; and because the Hebrews, proud of their mysteries, would never communicate them to the nations they hated and despised. "It remains then, says he, that the notices of the seventh day among the Heathen, came to them originally from the patriarchs: For we cannot but think, that the sons of *Japhet* and *Ham* were as well acquainted with the practice of their fathers, as the sons of *Shem*: That *Ishmael* and *Esau* knew the observances of *Abraham* and *Isaac*, as well as *Isaac* and *Jacob*: and if so, what principles they had received from their several progenitors, were handed down by traditions unto their succeeding generations."

"We find, from time immemorial, says the learned President *Goguet*, the use of this period among all nations without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and in a word, all the nations of the east, have in all ages made use of a week consisting of seven days.

"We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the north, and of America. See *Le Spectacle de la Nature*, tom. viii. p. 53. Many vain conjectures have been formed concerning the reasons and motives which determined all mankind to agree in this primitive division of their time. Nothing but traditions concerning the space of time employed in the creation of the world could give rise to this universal immemorial practice." *Parkhurst*.

"To what original shall we trace up the custom, (of keeping the Sabbath) says *M' Ewen*, which universally obtained among all nations, the Roman and Greek? Can any natural reason be assigned for it like what
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may be assigned for the division of time into months and years? Can we reasonably suppose they would copy it from the despised nation of the Jews? Is it not more than probable that it was ancient tradition; conveyed from the first man, and preserved among his apostate race, when its true design was forgotten."

Secondly, The Jewish Sabbath. Here I shall

1. Add some authorities to prove that the Israelites observed the Sabbath before the giving of the law on mount Sinai.

"The Sabbath was not first instituted when the law was given to *Moses*, says Mr. *Burder*; It was only *renewed*. We read of the Sabbath in Gen. ii. It began as soon as the world began. There can be no doubt that *Adam*, *Abel*, *Enoch*, *Noah*, *Abraham*, and all the good men of old observed the Sabbath."

Mr. *Derham*, after speaking of the original institution of the Sabbath, adds, "This day, thus consecrated from the beginning, for the celebration of the *world's birth-day*, as *Philo* calls it, was probably in some measure forgotten in the following wicked ages, which God complains of, Gen. vi. 5. and so after the flood likewise. But after the return out of Egypt, when God settled the Jewish polity, he was pleased to renew this day, and to establish it for a perpetual standing law; and accordingly, it was observed down to our blessed SAVIOUR's time, countenanced, and strictly observed by our great Lord and Master himself, and his disciples in, and after his time; and although for good reasons the day was changed by them, yet a seventh day hath been constantly observed in all ages of Christianity, down to our present time."

Dr. *Kennecott* hath observed, "That when the Sabbath is first mentioned in the time of *Moses*, it is not spoken of as a novel institution, but as one with which the people were well acquainted. *To morrow*, &c. *Exod.* xvi. 23."

"It may be further argued from the command *Moses* delivered to the Israelites, says Mr. *Orton*,
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even while they were in Egypt, concerning the observance of the passover, that the first day of unleavened bread, there should be a *holy convocation*; Exod. xii. 16. a day on which they were to *do no manner of work*, and were to assemble for the service of God. A day of holy convocation, is in other places called a Sabbath, Lev. xxiii, 24, 32, 39. As *Moses* does not explain the meaning of the expression, it seems plain, that they knew it, and had observed Sabbaths and holy convocations in Egypt. But what seems to put the matter beyond doubt, is the history of the first falling of the manna upon the Israelites, above a month before the giving of the law. Exod. xvi. 22."

Dr. *Simpson* remarks, that "When through the corruption and degeneracy of the world, men had lost a just sense of this law, God was pleased to write it out himself in express words; and gave it as a commandment to his church and people, to be observed throughout all generations."

Houbigant observes, "That the word *remember*, is perfectly just here, because the Sabbath had been for a long period held sacred, as many learned men have remarked; and we may justly collect from the 11th verse, that the Sabbath had been held sacred from the very infancy of the world." Dr. *Dodd*.

"With respect to the Sabbath, says Bishop *Watson*, the learned are divided in their opinion concerning its origin; some contending that it was sanctified from the creation of the world; and that it was observed by the patriarchs before the flood, and that it was neglected by the Israelites during their bondage in Egypt; revived on the falling of the manna in the wilderness; and enjoined as a positive law at mount Sinai. Others esteem its institution to have been no older than the age of *Moses*; and argue, that what is said of the sanctification of the Sabbath in the book of *Genesis*, is said by way of anticipation. There may be truth in both these accounts. To me it is probable, that the memory of the creation was handed down from
Adam

Adam to all his posterity; and that the seventh day was, for a long time held sacred by all nations, in commemoration of that event; but that the peculiar rigidity of its observance, was enjoined by *Moses* to the Israelites alone. As to there being two reasons given for its being kept holy---one, that on that day God rested from the work of creation---the other, that on that day God had given them rest from the servitude of Egypt,---I see no contradiction in the accounts."

The fourth commandment, as it stands in Deut. v. varies from the original law written in Exod. xx. hence it is inferred (by *T. Paine*, against whom *Mr. Scott* writes) that the writer had his materials from traditions, or invented them himself. But impostors do not admit such apparent inconsistencies, which may be avoided with very little trouble; so that they are rather proofs of the writer's conscious integrity. In fact, *Moses*, in a very impressive and pathetic exhortation, did not confine himself to the word which he had recorded as an historian. The people knew very well the original ground for hallowing the Sabbath, in honour of the Creator: and he thought himself at liberty, to remind them of this obligation to Jehovah their Redeemer from Egyptian bondage; and the humanity due to their servants: for this constituted another important reason for hallowing the Sabbath. *Distinct motives are not necessarily inconsistent.*"

"The Rabbinical writers, says *Mr. Boden*, imagined the motive for the observance of the Sabbath, was twofold; 1. To preserve the idea of the creation of the world; and, 2. To transmit the remembrance of their Egyptian bondage, and miraculous deliverance to the latest posterity."

"Remember.] This word is here very emphatical; says *Mr. Harrison*, and 1. It reminds us of a former delivering of the substance of this command; to wit, Gen. ii. 3. 2. It intimates the great necessity of consideration

sideration and preparation for the Sabbath before it comes. 3. It shews the singular importance of the command; and that the religious observance of this, is the best way to secure our obedience to all the rest."

Hesiod says, "The seventh is a sacred day." And *Linus*, "On the seventh day, all things were finished; the seventh is beautiful; the seventh is the original of all; the seventh is perfect and compleat. And *Jurieu* quotes a passage out of *Theophilus*, bishop of Antioch, to *Autolytus*: The greatest part of the Heathen are ignorant of the name of the seventh day, nevertheless all men celebrate it." *Berrington*.

2. Give some extracts, from the learned, on the supposition of the change of the day on which the Jews kept their Sabbath.

Some learned writers are of opinion that the Jewish Sabbath was kept on a different day from that on which God rested, Gen. ii, 3.

Mr. Chambers says, "That the Jewish Sabbath was on a different day from the Paradisaical, is probable, because it was appointed as a sign between God and the children of Israel, by observing which, they were to know or acknowledge Jehovah as their God. Accordingly, the Jewish Sabbath was instituted as a memorial of their deliverance from Egypt, Exod. xx. 11. Deut. v. 15. The learned *Mr. Joseph Mede*, further conjectures, that the Jewish Sabbath was ordained to be observed on that day, when the deliverance of the Israelites was completed by the overthrow of the Egyptians in the Red Sea.

It is a very probable conjecture, adds he, That the day which the Heathens in general consecrated to the honour and worship of their chief god the Sun, was the ancient Paradisaical Sabbath; and therefore, the reason for changing the day might be to take off the Israelites more effectually from concurring with the Gentiles in their idolatrous worship."

Mr. Kennedy, after many astronomical calculations, says, "The Jewish Sabbath can claim no higher descent

descent than the year in which the Israelites came out of Egypt."

"It appears impossible, says Dr. *Doddridge*, to determine which is *the seventh day from the creation*: and as (in consequence of the spherical form of the earth, and the absurdity of supposing it to be one great plain) the change of place will necessarily occasion some alteration in the time of beginning and ending of any day in question, it being always at the same time, some where or other, sun rising and sun setting, noon and midnight."

"Withal, says Mr. *Bayley*, consider the sun's standing still at noon, in *Joshua's* time, the space of a whole day; and the sun's going back ten degrees, viz. five hours, in *Hezekiah's* time; the Jews themselves could not keep their Sabbath upon that precise and just distinction of time, called at the first, the seventh day from the creation."

Dr. *Heylin* says, "Supposing a Turk, whose Sabbath is Friday, and a Jew, whose Sabbath is Saturday, and a Christian, whose Sabbath is Sunday, dwell together: The Turk and the Christian set out on their travels at the same time, leaving the Jew where he was; the Turk, by travelling westward loses a day, and the Christian, by travelling eastward gets one; so that both compassing the world, and meeting together again at the same place, the Jew continuing where he was, the *same day* will be Friday to the Turk, Saturday to the Jew, and Sunday to the Christian."

I believe the following extract from Dr. *Shuckford*, will be acceptable to the reader; shall therefore make no apology for inserting it. "*Moses*, for the calculating and regulating the sacred festivals, directed the Israelites to observe the month *Abib*: Deut. xvi. 1. this month was to be unto them the beginning of months; it was to be the first month of the year: Exod. xii. 2 on the fourteenth day of this month, at even, they were to kill and eat the passover, verse

6--8 Lev. xxiii. 5. The day after, or the fifteenth, was the first day of unleavened bread, verse 6. and which ought to be particularly remarked, the first day of unleavened bread, was always to fall upon a Sabbath: Lev. xxiii. 11. Their Sabbaths in the *first* month, would fall on the 1st, 8th, 15th, 22d, 29th, days: *second* month, 6th, 13th, 20th, 27th, days: *third* month, 4th, 11th, 18th, 25th, days: *fourth* month, 2d, 9th, 16th, 23d, 30th, days: *fifth* month, 7th, 14th, 21st, 28th, days: *sixth* month, 5th, 12th, 19th, 26th, days. We are here to begin the *seventh* month: and here I must observe, That *Mose*, was ordered to speak unto the children of Israel saying, *In the seventh month, in the firsta day of the month, ye shall have a Sabbath.* Lev. xxiii. 24. 1 Kings viii. 2, 3. The tenth day of this month was the day of atonement to afflict their souls; Lev. xxiii. 27. and which was not a Sabbath, as it would have been had the Sabbaths gone on in their regular order from the twenty-sixth of the sixth month. It appears the Israelites here added two days to the sixth month; and the Sabbath was changed: For their months contained tairty days each, as appears by comparing Gen. vii. 11--14. and iii. 4. For from the seventeenth day of the second month, to the seventeenth day of the seventh month, are five whole month; 150 days: *seventh* month, 1st, 8th, 15th, 22d, 29th, days: *eighth* month, 6th, 13th, 20th, 27th, days: *ninth* month, 4th, 11th, 18th, 25th, days: *tenth* month, 2d, 9th, 16th, 23d, 30th, days: *eleventh* month, 7th, 14th, 21st, 28th days: *twelfth* month, 5th, 12th, 19th, 26th, days. The thirtieth would be the fourth day of the week: But here it must be remembered, That the first day of the ensuing year, the first of the month *Abib* must fall on a Sabbath. Here are two more days added to the *twelfth* month; which make in the year 364 days."

"The example of the creation is brought for the *quotum*, says Mr. Lewis, one day of seven, and not for the designation of any certain day for the seventh. Nevertheless

Nevertheless it might fall out so by disposition of divine Providence, that the Jews' designed seventh day, was both the seventh in order from the creation, and also the day of their deliverance out of Egypt.

"In the Jewish Talmud, says Dr. *Addison*, there is a story of one *Turnus Ruphus*, a wicked fellow, who, after asking a Jewish Rabbi several questions concerning the Sabbath, said "How knowest thou that the seventh day is the true Sabbath? it may be the first, second, third, &c. The Rabbi told him that this was first revealed to them by a certain river, which flows so strong six days, that it hurls with it great stones, and is not navigable all the week; but on the Sabbath Day it moveth not at all."

"*Manassah Ben Israel* writes, that the Sabbatic River is a testimony of the Sabbath, it being sanctified of God, whereof mention is made in the Babylonian and the Jewish Talmuds, as well as in Rabat and Jalcut. *Josephus*, an historiographer of great authority, makes mention of it as running through Phenicia in Assyria; which, after six days, of its own accord stops its rapid course, and after the seventh is over, recals its former rapidity: and so it received the name of *The Sabbatic River*, from its rest on the seventh day. Rabbi *Moses Gerundinensis* will have it, that this river is that called *Gozan*, unto which the ten tribes were carried in captivity, expecting to be set free from that bondage at the coming of the Messias. And according to the ancient wise man, *Isaiah*, ch. xlix. 9. speaks of the people beyond this river."---Dr. *Stranchius*.

I have examined *Josephus*, and find him of a different sentiment; but the thing, if true, is equally strange; "*Titus*, says he, in this journey (from Berytus through Syria) took notice of a certain river betwixt *Arce* and *Raphanæ*, two cities in the kingdom of *Agrippa*, that had somewhat in it very remarkable. While this river flows, it has a full stream and a strong current; but, on a sudden the springs fail, and for six days it leaves the channel dry, to the

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very bottom. On the *seventh day*, as if there had been no change, it fills again, and observes its former course as before. Hence it hath taken the name of *The Sabbathical River*, alluding to the seventh day's festival among the Jews."

L' Strange, in a note, says, "*Pliny*, in his *Natural History* (Lib. xxxi. ch. 2.) assures us, That this river is dried up every Sabbath day, and the Jewish Rabbins, are of the same opinion. So that *Casaubon*, fancying the text in *Josephus* to be corrupted, corrected it by transposing some words and omitting others." The words of *Pliny* are, "In Jewry there is a river which every Sabbath day is dry."

3. Shall attempt to prove that the law of the Sabbath is a moral and perpetual law. This is in fact done already, at least in the views of those who believe the Sabbath was instituted in Paradise. For if it were given to *Adam* before any ceremony was introduced, it must be of a moral nature, of universal obligation, and, of consequence, *perpetual*.

But seeing we are encompassed about with so great a cloud of witnesses, I shall call in the assistance of some of our learned and pious divines in support, of this important doctrine: knowing that *in the multitude of counsellors there is safety*.

Mr. Pickering mentions three things in this law as moral and perpetual: "1. That there should be a day of rest. 2. That this day should be sanctified; that is, set apart for the worship of God. 3. That a seventh day should be sanctified to a *holy rest*. That this is moral, appears in that the Sabbath was instituted and appointed of God in Paradise, before the fall of man, and revealing of Christ; when there was but one condition of all men."

"Since there seems to have been *one day in seven* appointed for rest from labour, or separated for divine worship, *from the beginning of the world*, through every dispensation of God to man, I cannot but think there is something of a moral nature in it; and on this

account, I suppose God was pleased to begin a Sabbath as soon as he had made a creature who could observe it, and that he designed there should be a Sabbath as long as the creatures continue on earth. Gen. ii. 2."—Dr. *Watts*.

"The dispute indeed among divines has been very great concerning the nature of this commandment, says Mr. *Stackhouse*, some affirming that it is entirely ceremonial, and peculiar to the state of the Jewish church, while others have asserted the moral and perpetual obligation of it as equally incumbent upon every Christian now."

"Much has been written by some learned men to prove, that the fourth commandment is no part of the moral law; and as much by others to prove that it is. By the *moral law*, we mean those duties which result from the nature of things, our relation to God, and one another; which may be known without an express revelation, and which oblige all mankind. Perhaps, says Mr. *Orton*, the many debates upon this head may be easily compromised by this remark; That this command is partly moral and partly positive. The observance of *some* portion of time for rest and public worship, is of a moral nature, deducible from the light of nature, and universally binding. But the *particular portion of time*, and any particular circumstance relating to the rest or the worship enjoined upon the Jews, were merely ceremonial."

"It was a favourite maxim among the Jews, That the Sabbath weigheth against all the other commandments, because if the Sabbath be duly observed, the rest of the commandments will be made known, the observance of them inculcated, and men will be disposed to obey them."—Mr. *Orton*.

"Something in this command was ceremonial, says Mr. *Bury*, and ceaseth; something moral, and that remaineth. Nature itself teacheth us that there is a God; and, that this God is to be worshipped; and reason tells us, that some time must be allotted for his

worship: God appoints one day in seven for this work, and that is moral; and that it was observed in remembrance of their deliverance from Egypt, was ceremonial. Deut. v. 15; but what seventh day, whether from the creation or no, is left to God to determine."

Mr. Fisher says, "The morality of the fourth commandment consists in keeping holy to God any seventh day he shall be pleased to appoint. The morality of the Sabbath doth not lie in observing the seventh day, *in order* from the creation; but in observing *such a seventh day* as is determined and appointed by God; which may be the *first* or the *last* of the *seven days*, as he shall see meet."

"The ends for which the Sabbath was originally instituted were, "That man might continually commemorate the work of the creation. That the poor labourer, and the servant, and even the cattle may have a time of rest. The Jews (to whom it was *renewed*) might commemorate their deliverance out of Egypt."—*New Whole Duty of Man*.

"This command is, and must needs be moral, and not ceremonial; says Mr. Flavel; because all the reasons that enforce it are perpetual, and the Sabbath continued when the ceremonial law ceased. Matt. xxiv. 20. *Pray that your flight, &c.*

Mr. Brown remarks, "That the light of nature requires that some part of our time be set apart for the public service of God; but shews not *what* particular time, nor *how much* time. The fourth commandment is moral, and binding on all men in all ages; because it, with the other commandments was written by God on tables of stone, and published amidst the moral law; it is enforced by moral reasons; and did bind strangers as well as Jews; and the Sabbath was appointed in Paradise, before there were any ceremony."

Reasons to prove the morality of the Sabbath, extracted from Mr. Greenham.

"1. It was observed and kept religiously 2000 years

years before the ceremonies of the Jews began; and hath now continued 1600 (near 1800) since they ended.

2. There were ten special words, Deut. x. 4. or ten special branches of the *moral law*; but if you take away the fourth you have but nine left.

3. If *Adam* in his excellence had need of this day, Gen. ii. 3. much more we for the repairing and recovering that excellence by Christ, we lost in *Adam*.

4. The apostles, in taking this day and giving it the title of *Lord's Day*, and ordaining exercises for it, do manifestly shew the necessity of it, and the equity, that it must be perpetual; and religiously observed.

5. So long as we feel our corruption so to fight against the religious observance of the Sabbath, and so prone to profane it, so long let us acknowledge it a special law to bind our unbridled affections; but we shall find a perpetuity in the one, therefore there must be the like perpetuity in the other.

6. This day is a great and glorious day by many arguments of excellency: 1. The first seventh day of the world. 2. The first day of manna. 3. The day of Christ's nativity and baptism, as some think, and of his resurrection, as all agree. 4. The day the Holy Ghost descended. 5. The day the children of Israel passed over (through) the Red Sea. 6. The day when Aaron and his sons received their consecration. Psal. cxviii. 24."

Mr. *Bayley* gives ten reasons to shew that this commandment is moral and perpetual.

1. "Because the reasons of this commandment are moral and perpetual, God hath bound us to the obedience of this commandment with more forcible reasons than to any of the rest. It would make a man amazed, saith Mr. *Calvin*, to consider how oft, and with what zeal and protestation God requires all who will be his people to sanctify the seventh day; yea, how the God of mercy mercilessly punisheth the breach of this commandment with cruel death, as

though it were the sum of his whole honour and service.

2. Because it was commanded of God to *Adam*, in his innocence; whilst holding his happiness, not by faith in Christ's merits, but by obedience to God's law, he needed no ceremony shadowing the redemption of Christ.

3. Because it is one of the commandments which God spake with his own mouth, and twice wrote with his own fingers in table of stone, to signify their authority and perpetuity. *Exod. xxxii. 15, 16, 19. ch. xxxiv. 1.* All that God wrote, were moral and perpetual commandments, and those were reckoned ten in number, *Deut. iv. 13.* and were put into the ark. *1 Kings viii. 9.*

4. Because Christ professeth that he came not to destroy the (moral) law; and that the heart of them should not be abrogated in his kingdom of the New Testament. *Matt. v. 17, 19.* And Christ himself expressly mentions the keeping of a Sabbath among his Christians, at the destruction of Jerusalem, about forty-two years after his resurrection. *Matt. xxiv. 20.*

5. Because all the ceremonial law was enjoined to the *Jews only*, and not to the Gentiles; but this commandment of the holy Sabbath, as matrimony, was instituted of God in a state of innocency, when there was but one state of all men, and therefore enjoined to the Gentiles as well as to the Jews.

6. The corruption of our nature found in the manifest opposition of wicked men, and in the secret unwillingness of good men to sanctify sincerely the Sabbath, sufficiently demonstrates that the command of the Sabbath is spiritual and moral.

7. Because God, by a perpetual decree, made the sun, moon, and other lights in the firmament of heaven, not only to divide the day from the night, but also to be for signs, and for seasons, and for days, and for years. *Gen. i. 16. Job ix. 9. ch. xxxviii. 31. Amos v. 8. Gen. i. 14.* *Seasons; Moadim*, signifies sacred times

times appointed for God's holy worship, having special significations and promises.

8. Because the whole church, by an universal consent ever since the apostles' time, have still held the commandment of the Sabbath to be the moral and perpetual law of God.

9. Because the Lord himself expounded the end of the Sabbath to be a sign and a document between him and his people for ever. But this end is moral and perpetual: what God hath perpetually sanctified, let no man presume to make common or profane. *Exod. xxxi. 13, 14. Ezek. xx. 12, 20. Acts x. 15.*

10. The examples of God's judgements on Sabbath-breakers, in former and latter times, sufficiently prove his displeasure; and therefore the morality and perpetuity of the law of the Sabbath."

"To mark the perpetual and universal obligation of the observance of the Sabbath, says *Mr. Brown*, God proclaimed the law of it from mount Sinai, wrote it on a table of stone along with the rest which are allowed to be moral; and he enforced it with manifold reasons absolutely moral and universal. *Exod. x. 8---11.*

The judicious *Dr. Watts*, has offered five considerations in proof of the morality and perpetuity of the Sabbath, and has answered four questions concerning it.---*Sermon 50.*

Dr. Doddridge has also given many arguments in favour of the morality and perpetuity of the Sabbath, too tedious here to transcribe.---*Lect. 198.*

"The separation of a portion of our time, says *Mr. Scott*, to the immediate service of God, is doubtless of moral obligation: for his glory, and our good, personal and social, temporal and eternal, are intimately connected with it: but the exact proportion, as well as the particular day, may be considered as of positive institution; yet the proportion of one day in seven, seems to have been fixed by infinite wisdom as most proper, in every age of the world."

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One of the homilies of the church of England, pleads for the morality of this commandment—"Whatsoever is found in this commandment, appertaining to the law of nature, as a thing most godly, most just, and needful for the setting forth of God's glory, it ought to be retained and kept of all good christian people. And therefore by this commandment, we ought to have a time, as one day in the week, wherein we ought to rest, yea, from our lawful and needful works. God hath given express charge to all men, that upon the Sabbath day, which is now our Sunday, they should cease from all weekly and work-day labour."

The arguments by which Mr. Gregory proves the morality and perpetuity of the fourth commandment, are so striking and demonstrating, that I cannot satisfy myself without inserting them. After taking notice of the extent of the commandment, and having enlarged on *the stranger*, he adds, "But if this be thought little argumentative, proceed we to some other evictions of our concern in the fourth commandment, for it looks like great presumption to diminish God's number, and magisterially to turn the *decalogue* into an *enncalogue*. And first view we the time of the Sabbath's primitive institution, which I have above shewed to be from the beginning, as is clear from Gen. ii. where God is said to rest on the day after the sixth of creation, and to *bless* and *sanctify* it, because he so rested.—But secondly, come we up to Mount Sinai in Arabia, and hence we may learn, that as the place was not *Jewish*, but Gentile ground, so this *fourth precept*, as well as the others, given out therefrom, reaches, though the *Jew* first, yet the Gentile also. And this may appear two ways: 1. The place it has, proves it obligatory upon us. *Scil.* Not among any ceremonial injunctions, but among those laws which we own to be *moral* and *perpetual*. Now if those be acknowledged to have power over us Gentiles, why should this alone be accounted Jewish and temporary? This was given forth at the same time,
and

and with the same dreadful solemnity ; was wrote on the same tables, and put into the same ark with the rest. Deut. x. 5. Where then is the *difference*? 2. The reason of the Sabbath's institution we have in the command itself, and it is taken from God's own example ---*For in six days---and rested the seventh.* This was the original ground of the day ; God tells us so himself."

Mr. *Warren* pleads for the morality of the *whole* of the fourth commandment ; he says, " We need not (as some do) make the commandment partly moral and partly ceremonial, but grant it wholly moral, and hold the day mutable, as indirectly and occasionally pointed at, as the land of Canaan was in the fifth commandment. And then the change of the day is no prejudice at all to the morality of the fourth commandment, as not being of the substance of it. Indeed to have altered the number from one day of seven, to one day of ten, or from one day of seven, to two of seven ordinarily, had been to wound the precept in the substantial of it, and in plain terms to blot out one of God's ten commandments ; not so to alter one seventh to another seventh, which was but a circumstantial variation." The Hebrew (*yom hashebing*) indifferently signifies *a* seventh, or *the* seventh ; *a* and *the* being particles proper to the English tongue, are defective in the Hebrew and Latin.

The learned and laborious Mr. *Wells*, has taken up more than twenty quarto pages, to prove that the Sabbath is not ceremonial but moral and perpetual. I shall close this head with his leading ideas. " Now to evidence the morality of the fourth commandment, and that it concerns us Christians, every way as much as the Jews, will it be best attempted by shewing—1. Negatively, it is not *ceremonial*. 2. Positively, it is clearly *moral*, and binds us christians as much as any in the decalogue.

First. The commandment for the Sabbath is not ceremonial.

1. And here I must re-assume a notable speech
of

of Bishop *Andrews*, whose eminence and learning was not of an ordinary stature. This learned man put the query, "But is not the Sabbath a ceremony?" and then answers, do as Christ did in the cause of the divorce; look whether it was so from the beginning: now the beginning of the Sabbath was in Paradise before there was any sin, and so before there needed any Saviour, and so before there was any ceremony or figure of a Saviour.

2. "Nor needed that solemn preparation of a smoking mountain, of a sounding trumpet, of a flaming fire, to usher in a poor, flying, dying ceremony. *A transient rite* did not require so much pomp and state.

3. "Nor can the fourth commandment be ceremonial, because it was given by God himself. Now divines rightly distinguish between *law* and *ceremony*. The law came immediately from God; the ceremonies were either *instituted* by Moses, or at least *given* by him; but *God himself* wrote the fourth commandment with his own finger, and proclaimed it with his own voice; nay, delivered it *himself* with all glorious solemnity."

4. Let us hear the learned *Andrews* once more: "This is a principle, saith he, that the decalogue is the law of nature revived, and the law of nature is the image of God; now in God there is no ceremony, but all must be eternal, so in this image which is the law of nature, and so in the decalogue."

St. *Chrysostom* calls the law of the Sabbath "an unmovable law."

Mr. *Sprint* says, "The observance of the seventh day is of the law of nature, and whatsoever is found in the fourth commandment, appertaineth to the law of nature." And so holy Mr. *Walker*; "The observance of the seventh day was established before Christ was promised, and therefore it is not ceremonial, but of the law of nature and perpetual.

5. And the usual expostulations of our divines is, how

how came this ceremony among the moral precepts? how came it to shelter itself there? Dr. *Bownd* positively asserts, "The fourth commandment can be no more partly moral and partly ceremonial, than a living creature can be partly a man and partly a beast." Bishop *Hooper* saith, "that all the commandments are one virtue and strength." The same speaks *Iracus*, "God did pronounce the decalogue to all alike;" nay, *Acquinas* is sensible of this when he pronounces all the precepts of the decalogue moral."

It is a sage saying of *Wolpius*, "The Sabbath is not to be reckoned among the figures and ceremonies of the *Jews*, both because it was ordained in Paradise before the fall of man, and also because it is commanded in the decalogue, which contains nothing in it ceremonial, nothing typical, nothing to be abrogated." The learned *Hooker* is of the same opinion.

6. Dr. *Amesius* will not have the command for the Sabbath ceremonial, because it wears nothing of a *Jewish livery*, whereby it may be appropriated to them, so made part of their transient pedagogy.

7. From the times of the gospel all ceremonies are ended, they were all buried in Christ's grave; but the Sabbath *went over* Christ's grave: Matt. xxiv. 20. So then the Sabbath *survives* all legal ceremonies. By the coming of Christ the Sabbath suffered a change but not a loss.

8. The commandment for the Sabbath hath not so much as any character of a ceremony in it. 1. It is not typical, it did not pre-note any thing to be accomplished under the gospel. 2. It hath no particular relation to the land of Canaan, the proper place of ceremonies; nor yet to the *Jews*, the proper subjects of ceremonies. If it be objected that the Sabbath was a sign between God and the Jews, Exod. xxxi. 13, 17. Ezek. xx. 12, 20, it is answered, the Sabbath was at that time a mark of difference and separation, between the Jews and the Gentiles: but was it so as a seventh day? No, that which caused a distinction, was

was the *sanctification of them* upon that day, not any thing in the number seven. 3. It was not imposed on the Jews as a *burden* or *yoke* : the Sabbath is a day of *joy*, not *toil* ; our *blessing*, not our *burden*. 4. It was not commanded in recognition of any special favour shewed to the *Jews* ; it was a memorial of God's creating the world in six days, and his *own resting* on the *seventh*. *Lapide* very well observes, " That seeing the same authority is for the Sabbath, as is for marriage, one may as well conclude, that the law for *marriage* is ceremonial, as well as the law for the *Sabbath*."

9. It is a truth, as immoveable as the pillars of Heaven, that God hath given to all men universally, a *rule of life* to conduct them to their end ; now if the *whole* decalogue be not it, what shall be ?

10. Nor would the scriptures make so much ado about a *ceremony* ; there is no part of Scripture wherein there is not something remarkable about the Sabbath. See Gen. ii. 3. Exod. xx. 8. ch. xix. 17, 18. Lev. xvi. 31. ch. xxiii. 3. Numb. xv. 32 Deut. v. 14. 2 Kings, iv. 23, ch. xii. 5, 7, 9. 2 Chron. xxxvi. 21. Neh. x. 31, ch. xiii. 15---19 Psal. xcii. Psal. cxviii. 24. Isa. lvi. 2. ch. lviii. 13. Jer. xvii. 21---27. Ezek. xx. 12, 13, 24. Amos, viii. 5. John v. 18. Luke vi. 6. Acts xiii. 42. ch. 16, 13, ch. xx. 7. 1st Cor. xvi. 2. Rev. i. 10.

Let us therefore look into this commandment, 1. In the *order* of it ; Is it comely and good to have God to be *our God* in the *first* ? To worship him after his own heart and will in the *second* ? To give him his worship with all the highest respect and *reverence of his name* in the *third* ? And is it not as comely, good, and suitable that he should have some magnificent day of state to be attended on by his servants ?

2. In the site and *position* ; it is put into the *bosom* of the decalogue, that it might *not be lost* ; it is the *golden clasp* which joins the two tables together ; it is the *sineu* in the *body* of laws, which were written with

God's

God's own finger; it is the intermediate precept which participates of the sanctity of *both* tables; and the *due observance* of which, is the fulfilling of the *whole* law.

3. In the reason of it: 1. *Its own equity*: Shall man have *six days* for himself, and shall not God have *one*? *Bucer* well observes, If God be so bountiful to give us *six days*, we should be so dutiful to give him *one*. 2. God's *bounty* in giving us a day for converse with himself. The Sabbath is a day wherein Christ gives his visits, the Spirit works his wonders, and the Father shews his face. 3. God's own *pattern*. God rested on the seventh day, that he might be *presidential* to us in our holy rest. *Philo Judæus* bids us "Spend the Sabbath in holy contemplation, and the study of spiritual wisdom, and in this, follow God who is the example of holy rest; ye have not only his precept, but his pattern." And indeed, as Mr. *Byfield* observes, "God's example doth not court us, but binds us to an holy imitation." 4. God's *benediction* which he sheds on the Sabbath, is a reason to enforce the command. God blessed this day *above all* days.

4. In the *congruity* of it, how agreeing to the principles of nature. *Azorius* the Jesuit, in his *Moral Institutions*, acknowledgeth, That it is most agreeable to reason, that after six working days, one should be consecrated to divine worship."

Bishop *Beveridge* asks, "Whether we are bound to observe the *Lord's Day*, as the Jews did their Sabbath?" He answers,

1st. Though the appointment of one day in seven for the religious rest, be of *positive institution*, yet the rest or duty to be observed and performed on that day, is certainly moral and perpetual. Now,

1. This was ordained before *Moses*, Gen. ii. 2, 3. Questionless, the patriarchs observed it; to be sure they had weeks, Gen. xxix. 27, 28.

2. It is part of the ten commandments.

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3. The reasons assigned for observing it, are moral and perpetual ; as, (1.) It is a Sabbath or rest of the Lord. (2.) On that day he rested from all his works of creation. (3.) He blessed and sanctified it.

4. The law of *nature* teaches, that we ought to set apart some time for the service of God.

2nd. The reason of observing one day in seven as to the *quotum*, is the same to Christians, as to the Jews and patriarchs ; that is, upon account of the creation, which we are as much obliged to bless and serve God for, as they ; and as to the *designation* of the *Lord's Day* in particular, *that* certainly is as much, nay, more binding upon Christians to observe, than the *Jewish Sabbath* was to *them* ; as our deliverance was *greater*, our redemption is of infinitely more consequence, even of our souls as well as our bodies from the slavery of sin here, and *eternal damnation* hereafter ; upon which account this day was *sanctified* by our Saviour's *resurrection*, and ordained by *him* to be observed."

"A Sabbath is a great sign between God and his people ; (see *Exod. xxxi. 14---17*) his appointing it is a sign of favour to them, and they observing it is a sign of obedience to him."---*Henry*.

Junius declares it a law of nature, "That the seventh day be consecrated to God." So *Curcellæus*, more than once calls it "moral."

Bishop *Babington* says, "To have some day in the seven is moral." "The moral law, says *Mr. Hooker*, requiring therefore a seventh part throughout the age of the whole world to be that way employed ; although with us the day is changed, in regard of a new revolution begun by our Saviour Christ, yet the same proportion of time continueth which was before."

"The Lord blessed the seventh day to the purposes of piety and spiritual benefits of his servants ; yea, and it shall be blessed. This is not a branch of the ceremonial law ; for from the beginning of the world, the Lord hath established a blessing upon the seventh day, making it a mark and characteristic of his servants,

vants,

vants, from the rest of the world, who take *no notice* of a seventh day; an outward sign of his everlasting covenant with them from the beginning to the end of the world."—*J. Bonnell, esq.*

“Reasons for the perpetuity of the Sabbath. “The 1st. is drawn from the equity and righteousness of it, *six days—to do.* The 2d. from the time when this commandment was first given, and the keeping of a Sabbath holy first instituted, we may easily perceive, that this commandment is no more ceremonial than all the rest. For it was given in man’s innocence, when *Adam* was perfect, and needed no ceremony to lead him to Christ, nor to signify any spiritual rest from sin, Heb. iv. 3. 3d. The manner of delivery confirms the perpetuity of it, and shews that it was of as great force as any of the other nine; for this was written by the finger of God in the tables of stone, with the other, and therefore this is not to be exempted, Deut. x. 4. 4th. The great and bitter war that wicked men raise up continually against it, and the unwillingness and untowardness that is in the flesh even of God’s own children, to yield unto it, sheweth evidently that it is spiritual: otherwise the flesh would never so rebel against it. So that these reasons do evidently prove, that the keeping of the Sabbath-Day holy, is a moral law, and bindeth us, and all men to the end of the world.”—*Dod and Cleaver.*

“The three first commandments direct *whom* we are to worship, says Dr. *S. Clark*, and in *what manner*: The fourth commandment appoints a particular time for that purpose. And herein consists the *general morality* of this commandment. For if religion, and the solemn worship of God be necessary, there must be *time* set apart for men to be instructed in religion, and to celebrate God’s worship. But more particularly, the ends and reasons of this commandment, are,

1. That men may contemplate and commemorate the work of creation; verse 10, 11. Rom. i. 10. Matt. v.

45. Rev. iv. 11. Exod. xxxi. 16, 17. Gen. ii. 3. Heb. xi. 3. 2 Pet. iii. 8.

2. The institution of the Sabbath was *renewed* to the children of Israel in the wilderness, with a particular *additional* reason. Deut. v. 15.

3. Another reason of this commandment is, that the *poor labourer* and the *servant*, and even the *cattle*, may have time of *rest*, Exod. xxiii. 12."

"God requires no less proportion of our service now, than he did then, says Mr. Bury, and therefore no less time to do it in. Our bodies require as much rest as their's, and our souls as much food; and why should we not have the like time? And this being the substance of the fourth commandment, I think neither man nor angel can alter it, for who can proportion it better than God himself?" Greeks and Latins, Papists and Protestants, Lutherans and Calvinists, agree to the change of the day.

"A day may be separated two ways, says Mr. Howell: either by way of consecration and institution, or by way of celebration or observation; so the *Jekaudesh*, which we render *sanctified* or *hallowed*, is sometimes used in the former sense, sometimes in the latter, according to the different application of it; yet so as to be always understood in the former sense, when applied, as here unto God, who, when he separates a day, and distinguishes it from common, ordinary days, must be supposed to do it by way of *consecration*, or setting it apart for the observance of man. His infinite wisdom admits of no accession by the separation or holiness of days—but man doth; and God therefore sanctified the seventh day, that man might sanctify it, and by sanctifying it become holy, as he is holy."

Mr. Cleaver in his *fifth* argument against the *ceremoniality*, and in proof of the *morality* of the fourth commandment, introduces Matt. v. 19, "Where are three things, says he, touching our point in hand, considerable.

1. What

1. What is meant by these *commandments*?
2. What is meant by the least of these *commandments*?
3. How long this sentence of our Saviour's doth stand in force.

1. The *first* Master *Calvin* shall inform us of, in his explication of this text, on this wise. "Here Christ speaketh, by name, of the precepts of well-living, even of the ten commandments; according to the prescript whereof, all the children of God ought to lead their lives. And this sense is made manifest by the verses following; wherein the *Lord Jesus* himself, against the false and fantastical glosses of the *pharisees*, doth give a sound exposition of certain commandments—as of the sixth, the seventh, and the third.

2. In the next place, by *the least* is understood any one of the ten, that should be slighted, by dis-esteem, or presumptuous transgression; as if it had not joint holiness and authority with the rest, when no conscience is made of faithful obedience to it.

3. And concerning the last inquiry or consideration: it behoveth every one to know, that this speech of Christ was not confined to his own days, during the time of his natural life and corporeal abode upon earth, until his death and resurrection, but to be extended to all succeeding ages, and future times. For otherwise St. James would not so long afterwards have said, *Whosoever shall keep the whole law, and yet offend but in one point is guilty of all.*"

Mr. *Cleaver* proceeds to answer five plausible objections, and concludes with the words of Dr. *Willett*.

"Some (saith he) are of opinion, that the Israelites began now first to keep the Sabbath; and that this precept was to continue until the coming of the *Messiah*; but this opinion hath no ground or good warrant: for *Moses* speaketh of the Sabbath, as of a thing well known—*To-morrow is the rest of the Sabbath*. And to what end else should the people be so ready

to gather a double portion, for the sixth day, but to prepare them for the Sabbath, before *Moses* had spoken any thing of the rest thereof. Therefore it is more than probable, that the Sabbath was kept of ancient times, among the people of God, grounded upon the example of God himself, that rested after the creation finished in six days, upon the seventh. Which observance was delivered by godly tradition from *Adam* to his posterity : for seeing that the church had from the beginning, a public and external worship of God, it could not otherwise be, but that they had also a certain time prefixed wherein to celebrate the public worship and service of God : and then what time was more fit, than that which God had sanctified by his own example."

"It is demonstrable, says Mr. *Anmer*, that the other nine precepts of the decalogue are not municipal, nor ceremonial, but have reference to matters of the purest *morality*, and of universal and eternal reason. Whence then doth it come to pass, that this precept of the seventh day is placed in the midst of them, if it be an excepted case? And if, in the view of the Divine Legislator, it was of more partial obligation, and a totally different order? The best solution of these questions seems to be this, that in His view, it was neither one or other of these; and, is, therefore, placed by Him amidst a system of precepts, which had a reason and an obligation antecedent to the Hebrew ritual."

Mr. *Anmer*, after quoting the fourth precept as written in Deut. 5. adds, "For the clearer explication of this passage, I would observe, that *Moses* doth evidently not intend an exact repetition of the great law of the Sabbath, as he had received it from God on the day of its delivery. But having long borne the character of mediator between Jehovah and this people, and delivered every message from God to them with sacred exactness; he doth here, a little before his death, assume a milder character; and like

a kind friend doth admonish them of their obligations and duty. *Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.* This seems to be one general reference to the fourth precept of the decalogue, not further pursued. *That thy man-servant and maid-servant may REST as well as thou;* as if it had been the ultimate ordinance under consideration. *And remember, that thou wast a servant in the land of Egypt; and that the Lord thy God brought thee out thence, through a mighty hand and a stretched-out arm: Therefore;* that is, upon that occasion, and for that very reason; *the Lord thy God commanded thee;* that is, he at that time gave thee a commandment, *to keep the Sabbath day;* that is, a day which should be eminently and emphatically so; a time of rest, as well as religious remembrance; and this is as much for thy servants as thyself; to put thee in remembrance of thy former state of bondage, and of his mercy in thy deliverance from it; and to teach thee clemency and gentleness to thy servants and thy cattle, by the recollection of a time, when thou thyself didst sustain no better than a servile character, and wast unable to obtain such precious liberty as this, either for the performance of the affairs of thy religion, or for the enjoyment of the comforts of life.

“ Such we suppose to be the meaning of this portion of holy scriptures; which being allowed, the great law of the Sabbath, as it stands in the decalogue, and this subsequent repetition, are, at once reconciled to each other. In each of them a different reason of the Sabbath is assigned; but different reasons have respect to different parts of the institution. Because the Lord made the world in six days, and rested on the seventh; *therefore*, did he consecrate and bless the *seventh* day: and because the children of Israel had been slaves in Egypt, and the same great Lord of universal nature had brought them out thence with a mighty hand and exerted arm; *therefore*, did he command them to keep the *Sabbath* day; that is, the seventh day, with such peculiar circumstances and modes

modes of abstinence and rest, as might justly entitle it to that distinguishing Appellation."

Thirdly. Of the *Christian Sabbath*. How long Christ lay in the sepulchre.

It is universally allowed that the seventh day Sabbath was in force and scrupulously observed in the days of Jesus Christ; and that the Son of God himself strictly attended to the observance of it: But at his resurrection, a change of the day evidently took place, viz. from *the seventh to the first* day of the week. As the resurrection of Christ gave birth to this change, it may not be amiss to consider *how long* he lay in his sepulchre, and *when* he arose.

Josephus tells us, "The Sabbath began at six o'clock the night before; this the Grecians and Hebrews call *The entrance of the Sabbath*. The preparation to the Sabbath began at three o'clock in the afternoon; the Hebrews called this *The Sabbath eve*."

Our gracious Redeemer was nailed to the cross about the sixth hour; *i. e.* twelve o'clock on Friday, and expired about the ninth hour; *i. e.* three o'clock in the afternoon. Mat. xxvii. 45, 46. The preparation to the Sabbath beginning at that hour, they hastened to close the tragical scene, and finish their iniquitous, their blood-stained business with all possible expedition. They therefore pierced his side, took him down from the cross, concealed his mangled body, and then returned to prepare for the Sabbath!!!

A few extracts from learned critics may set this subject in a clear point of view.

"Thus stands the case of our Lord's resurrection, says Mr. *Stackhouse*, and the allegations against it in *point of time* is a mere trifle, arising from an ignorance of the *Jewish* way of computation. Our Saviour indeed, alluding to his resurrection, says, *Destroy this temple*, meaning his own body, *and in three days I will raise it up*. The angel repeated his prediction thus, *The Son of Man shall be crucified, and the third day rise again*

again; elsewhere it is said, after three days; and again, he was to be in the bowels of the earth *three days and three nights*: but all these expressions are equivalent, since it is usual in all nations to reckon the night into the day, whenever they reckon so many days. The Jews however, have a way of computation, in some respects different from us: They, as well as we, put frequently part of the day for the whole; (I mean our natural day of twenty-four hours) from twelve o'clock at night, to twelve o'clock the next night, *they* reckon from one sun-set to the next sun-set, and all the time between they called a day; even as *Moses* did when he says, *The evening and the morning were the first day*. Now, allowing this manner of computation, and reckoning that the first began on Thursday at sun-set, and ended on Friday at sun-set; since our Saviour died on Friday, about three in the afternoon, by putting a part for the whole, we have one day. Saturday is allowed on all hands to be another day; and since the third day began on Saturday at sun-set, and our Saviour rose on the morning following, and that part of the day being likewise put for the whole, is fairly computed for the third day: and thus we have the prediction accomplished."

Matt. xii. 40. *Three days and three nights*:---Dr. *Strauchius* says, "Some compute that space from the first beginning of Christ's passion; others interpret it three *nukthemera*, containing two days and one night. And others again, say, That three days are put by a synecdoche for the third part of a day."

The learned and laborious Dr. *Whitby*, on the above text, has reconciled this with the fact. "Note, 1. That the Hebrews began their computation of a natural day from the evening or night preceding. See Gen. i. 5. Dan. viii. 14. Lev. 23, 32. Mark i. 21, 32. Luke iv. 40. Gen. vii. 4. 1 Sam. xxx. 12. Exod. xxiv. 18. 2. That it is a received rule among the Jews, that a part of the day is put for the whole. 3. That it is very usual to reckon that to be done in

so many days, or so many days and nights, which is done so that the action begins in any part of the first, and ends in any part of the last day; so 1 Kings xx. 29. Esth. iv. 16. ch. v. 1. so Luke ii. 21. Luke ix. 28. Matt. xvii. 1. Mark ix. 2. so Christ. Mark viii. 31. *After three days---rise again.* Here note, That it is ten times expressly said, that our Lord rose, or was to rise again the third day, viz. Matt. xvi. 21. ch. xvii. 23. ch. xx. 19. Mark ix. 31. ch. x. 34. Luke ix. 22. ch. xviii. 33. ch. xx. 7, 46. Acts x. 40.---*Whitby.*"

"Now he (Christ) was buried on Friday, says Mr. Collyer, and rose on Sunday morning, and so being in the grave one part of the first natural day, or evening and morning, which began on Thursday night, and ended with Friday evening, that is here meant for one night and day; part being put for the whole, by a figure frequently in use among the Jews; the second is Friday night and Saturday; the third is Saturday night and Sunday; in the morning whereof he arose. By the same way of including the first and the last day, we may reconcile Christ's bringing the three disciples up to the mount, Matt. xvii. 1. *After six days*, with his doing it, Luke ix. 28. *about eight days after.* For Matthew computed only the six days between the discourse of Christ, ch. xvi. and his ascent up into the mount; whereas Luke included both that day of Christ's discourse, and his ascension; so they were in all about eight days,"---The same sentiments are conveyed by Bishop Watson, and Dr. S. Clarke."

Mr. G. West, after proving it was at the close of the Sabbath that the rulers and pharisees took counsel how to make the sepulchre secure, lest his disciples should steal him that night, or he should rise the next day, adds, "Hence we are enabled to answer the unlearned cavils that have been raised upon those expressions, *three days and three nights*, and *after three days*, so that unless it be supposed that the chief priests and pharisees, the most learned sect among the Jews, did not understand the meaning of a phrase in their own language;

language ; or that they were so impious and impolitic, as to profane the Sabbath and defile themselves without any occasion ; and so senseless and impertinent, as to ask a guard of Pilate for watching the sepulchre *that night and day*, to prevent the disciples stealing away the body of Christ the night or day following ; unless, I say, these strange suppositions be admitted, we may fairly conclude, that in the language, and to the understanding of the Jews, *three days and nights*, and *after three days*, were equivalent to three days, or in three days."

Lord King, speaking of this article in the apostle's creed, says, " Wherein it is observable, that it is said to be *in the third day*, not *after the third day* : for as St. *Augustine* remarks, our Lord *was not three whole days in the grave*, but only the entire second day, and part of the first and last : the whole time of the disunion of his soul and body by death being not above 36 hours or thereabouts. Upon which account, the compilers of the creed did with good reason so cautiously express the time of his resurrection *to be in the third day*, and not *after three days*. *Isidore the Pelusiote*, hath an whole epistle concerning this matter, wherein he quotes the prediction of Hosea, ch. vi. 3. *After two days will he revive us, and in the third day we shall live in his sight.*"

" We have, indeed, no certainty at what *hour* Christ returned to life, says Mr. *T. Reader* ; nor could the time of his leaving the grave inform us of it, could *that* be ascertained. *Gilbert West, Esq.* supposes that he arose, that is, left the grave, some time between the dawn of day, and the sun rising ; but Mark xvi. 2. first part, might have been read in a parenthesis, so the (Gr.) *very early*, seems to describe an earlier hour than 59 minutes after three o'clock, at which time, says Mr. *S. Reader*, the day broke at Jerusalem in N. Lat. 31°. 50' April 25, A. D. 34, the Friday before which, Sir *Isaac Newton* seems quite positive,

positive, was the day of Christ's crucifixion; as the sun rose 20 minutes after five o'clock that morning."

"On *Sunday* morning about sun rising, and about 36 hours after the interment of *Jesus*, he arose and went out of the tomb." *Wilkes*.

I now proceed to mention the Christian Sabbath.

1. As it stood in the days of Christ, and his Apostles.

Jesus Christ during his natural life, was very observant of the Jewish Sabbath; spending that sacred day in acts of devotion and of mercy. And after his resurrection, he seems to have made choice of the *first day of the week* to give his visits and perform his wonders.

It was on the first day of the week, that he rose from the dead, Matt. xviii. 1. Mark xvi. 1. 2. Luke xxiv. 1. John xx. 1. Mr. *Wells* asserts, that Christ shewed himself *five* times on the very day on which he rose. First, to Mary Magdalen in the morning, Mark xvi. 9. Second, to the women, Matt xxviii. 9, 10. Third, to the disciples, Luke xxiv. 18. Fourth, to Peter, Luke xxiv. 33. Fifth, to the eleven in the evening, Mark xvi. 14. John xx. 19. On the *eighth* day after his resurrection, he met *Thomas* and the rest who were assembled, xx. 26."

These things, I suppose, induced Mr. *Wesley*, in his note on Matt. xii. 8---*Lord of the Sabbath*, to say, "This certainly implies, that the Sabbath was an Institution of great and distinguished importance: it may also refer to that signal act of authority which Christ afterwards exercised over it, in changing it from the seventh to the first day of the week."

"If *Jesus* being dead, says Dr. *Watts*, and being alive again, is so great and important an article of our religion; and as it were, the foundation on which it stands, then how wisely hath he ordered it in his gospel, that we should have a constant memorial appointed us both of his death and resurrection? Of his death in the *Lord's Supper*, 1. Cor. xi. 24, 25, and

and of his resurrection in the *Lord's Day*, Rev. i. 10. It is the rising of Christ that gives a blessed name to this day; the primitive christians celebrated both these institutions on every first day of the week."

Mr. *Kennedy* has given us several astronomical calculations to prove that the Christian Sabbath is the same as the patriarchal; he says, "It is a circumstance worthy to be observed, that we may, if we please, be convinced by more than two million of examples, that the christian *Sunday*, and not the Jewish *Saturday*, was the original *seventh day*."

"As the seventh day Sabbath is called the Sabbath of the Lord, says Mr. *Fisher*, because instituted by him as God-Creator; so the first day of the week is instituted by him as God-Redeemer; or as the sacrament of bread and wine is called the Lord's table, and the Lord's supper (1 Cor. x. 21. ch. xi. 20.) because it is an ordinance of his institution; so the first day of the week is called the Lord's Day for the very same reason."

After the ascension of Christ, which happened ten days before the descent of the Holy Ghost, see Dr. *Whitby*, on Acts i. 5--12. the day of Pentecost which Christ so signalized, was on the first day of the week, Acts ii. 1. On which miracle Dr. *Stanhope* comments, "I observe once more, says he, that this miracle fell out on the *first day of the week*. Of this no doubt can remain; since we are told so often, that upon that day our Lord rose from the dead, the *fiftieth* from whence, inclusive, will of necessity be the first likewise, this I mention, to shew, what reason the apostles then, and the Christians ever since, had to make this the day of solemn worship. Let me say rather, what reason they had to conclude, that God had made it so to Christians; when his wise Providence so ordered matters, that the old Jewish Sabbath the seventh day should be passed over: and the first made choice of, to be honoured with two such glorious miracles, as the resurrection of our blessed Lord from
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the dead, and the coming of the Holy Ghost from heaven : the one to justify, the other to enlighten and sanctify ; the former to finish and prove, the latter to proclaim and qualify us for, salvation."

The pious Mr. *Flavel* is of opinion, " That the first day of the week is our Sabbath, since the resurrection of Christ: This is the day which was foretold to be our Sabbath, Psal. cxviii. 24. The Lord hath marked it for himself by setting his own name on it, Rev. i. 10. And the apostles and primitive church, constantly set it apart to religious uses and ends, Acts xx. 7. 1 Cor. xvi. 2."

Dr. *Gill* is of opinion, " That the practice and examples of the apostles of Christ, men inspired by the Holy Spirit, who wrote, taught, and practised no other than agreeable to *the commandments of the Lord*, Matt. xxviii. 20. 1 Cor. xiv. 37. carry in them the nature, force, and obligation of a precept. And he adds that, " In an ancient copy mentioned by *Beza*, on 1 Cor. xvi. 12. after *the first day of the week*, it is added, by way of explanation, *the Lord's Day*; and so in others; and so *Jerome* explains it."

Mr. *Bayley* affirms, " That according to the mind and commandment, and the direction of the Holy Ghost, which always assisted them in their ministerial offices, the apostles in all the churches which they planted, ordained, that the Christians should keep the holy Sabbath upon the first day of the week. 1 Cor. xvi. 2. In which words note,

1. That the apostle ordained this day to be kept holy ; therefore a *divine institution*.

2. That the day is named *the first day of the week* ; therefore not the Jewish Sabbath, or any other.

3. Every first day of the week, which sheweth its perpetuity.

4. That it was ordained in the churches in *Galatia*, as well as *Corinth* ; and he settled one uniform order in all the churches of the saints ; therefore it was universal.

" That

5. That the exercises of this day were collections for the poor, which appears by Acts ii. 42. and *Justin Martyr's* testimony, Apology ii. were gathered in the holy assembly after prayers, preaching of the word, and administration of the sacrament; therefore it was spiritual.

“ And in the same epistle St. *Paul* protesteth, that he delivered them none other ordinance or doctrines, but what he had received of the Lord. ch. xi. 23. ch. xiv. 37. The Jews confess this change of the Sabbath to have been made by the apostle *Peter*; as *Alphonus* asserts.” Mr. *Bayley*, after a chain of arguments, concludes, “ That our Lord Jesus, who is the Lord of the Sabbath, (Matt. xii. 8.) and whom the law itself commands us to hear, Deut. xviii. 18, 19. did alter it from the seventh to the first day of the week: and adds, upon these and the like grounds, *Athanasius* plainly affirms, ‘That the Sabbath day was changed by the Lord himself.’”

Mr. *Burkitt* seems to be of the same opinion; “ Observe, says he, that the change of the Sabbath from the seventh to the first day of the week, was of apostolical observation now, as it was before of Christ’s institution; on this day the Lord arose; on this day the apostles met, and *Christ honoured them* with his presence, John xx. 19: on this day the collection for the poor saints were made, &c.”

“ Now since it was so early and so universally practised by the professors of christianity, says Dr. *Watts*, we have just reason to think it was appointed by the inspired apostles, that the Christians should come together to worship God on that day, and give honour to their risen Saviour, Acts ii. 1, 4. ch. xx. 7. 1 Cor. xvi. 2. Rev. i. 10.”

“ It must not be forgotten, says Mr. *Brown*, that till the Romans destroyed Jerusalem, the Jewish Christians shewed a respect to their ancient Sabbath, and the apostles very often took an opportunity of

preaching to the Jews as they thereon assembled in their Synagogues, Acts xiii. 42. ch. xvi. 13. ch. xviii. 4."

"One reason why the abolition of the seventh, and the observation of the first day, is no more plainly declared in the New Testament, says Dr. *Doddridge*, might be out of regard to the Jewish Christians, who could not, without great difficulty and inconvenience have come immediately into a total change, or strictly observed both; and this may answer the argument from Matt. xxiv. 20."

John xx. 26. *After eight days again his disciples were within.* "The day is thus mentioned and specified for some special ends, says Bishop *Beveridge*, which could be no other, but to shew the translation of the Sabbath from the seventh to the first day, by Christ's own appointment, in commemoration of his resurrection. Some have thought, and not without good reason, that *this* was the true seventh day from the creation; that as God rested from the work of creation, so did CHRIST from the work of redemption, upon this day."

"*The seventh*] This is perpetual, that one day of seven be a Sabbath: but *that* seventh day which *Moses* commanded, is changed by Christ into the first day of the week, called the Lord's Day."---*Ainsworth*.

St. *Barnabas* says, "We keep the *eighth day* with gladness, in which Jesus both rose from the dead, and manifested himself to his disciples; and so ascended into heaven."---Bishop *Wake*.

Mr. *Echard* says, "Pentecost this year (A. D. 33.) began on Sunday, the twenty-fourth of our month May." And, after speaking of the different appearances of Jesus Christ, adds, "Thus ended the first day of the week, which in honour of the resurrection, has ever since been kept as the Sabbath among the Christians. This day Jesus appeared five times: 1st, To *Mary Magdalene*; 2dly, To the other women; 3dly, To the two disciples; 4thly, To *Peter*; and 5thly,

5thly, 'To the apostles, and some others with them.'"

And speaking of Thomas's infidelity he adds, "The Son of God, who made use of all his infidelity to establish the certainty of the resurrection, would not forsake this apostle in his unbelief; and therefore on the Sunday following, as a second establishment of that day for the Christian Sabbath, he appeared again to his apostles."

"We find in our epistle 1 Cor. the plainest indication, that the Corinthians celebrated Sunday, says the learned *Michaelis*. They assembled on the first day of the week, 1 Cor. xvi. 2. compared with Matt. xxviii. 1. and the words ch. xi. 20. may, with the Syriac version, be very well rendered, a meal which suits the day of the Lord, or a Sunday's meal. It is strange, adds he, that in the controversy concerning Sunday, no mention should ever have been made of this ancient version.

On this Sunday the primitive Christians celebrated their Love Feasts, or Agapæ, at the conclusion of it they received the holy communion. The eleventh chapter of our epistle shews these Love Feasts to have been also customary at Corinth."

"And when the Jewish Sabbath was abrogated, it was still equitable, and in some respects necessary, that one day in seven should be kept holy unto the Lord: for as the Jews were obliged to set apart such a portion of time to God's public worship, so we that have received greater mercies ought in season to be as liberal of our time to God; and this is the substance of the fourth commandment, that one day in seven be dedicated to the public service of God.

The institution of the Lord's Day is founded, in some sense, on divine authority: for though it be not expressly commanded in the gospel to be observed, yet there is sufficient ground from thence to conclude, that it was instituted by the apostles themselves, in memory of our Saviour's resurrection from

the dead. For as the glorious resurrection of Christ, and his frequent appearances, and the descent of the Ghost, seemed to mark out this day above others for holy duties; so it is certain that the apostles observed it, and held their holy assemblies on it; as appears from Acts xx. 7. 1 Cor. xvi. 2. Rev. i. 10."—Mr. N. Clarke.

Mr. Newcome remarks, after Dr. Wallis that, "Upon the Sabbath immediately preceding Christ's resurrection, it is said, *That the women who came with Christ from Galilee, rested according to command*; which is observed never to have been said before now, though the disciples had observed many of the Jewish Sabbaths, doubtless all along; here intimating how far the disciples might go in the celebration of the old day, according to the precept, namely, to the resurrection of Christ; who, if they went any further, exceeded the command that was designed to continue in force no longer. It appears indeed that the apostles did afterwards frequent the synagogues upon the Jewish Sabbath; but it is never more mentioned they did so after this, *according to command*, but *according to custom, as their manner was*."

"This day among Christians, says Mr. C. Brown, is properly called the Lord's day; because the Sabbath was changed at Christ's resurrection; it seems to me to be no matter of dispute, to prove the reason of this change; the several texts of scripture here mentioned, will sufficiently assert it, Matt. xxviii. 1. Mark xvi. 1, 2, 9. Luke xxiv. 1. John xx. 1. Acts ii. 1. and xx. 7. 1 Cor. xvi. 1, 2. And though it is commanded that the *Sabbath* should be kept holy, Gen. ii. 1, 2, Exod. xx. 8---11. Isaiah lviii. 13. Mark xii. 8. Luke vi. 5. yet our Lord consecrated the first day of the week to be the *Christian Sabbath* to the end of the world."

Bp. Stillingfleet informs us that Bede saith, "That the Apostles appointed the Lord's day to be observed
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with religious solemnity, and therein we ought to devote ourselves to the worship of God." And to the same purpose speaks *Alcuin*."

Athanasius affirms, "That the Sabbath day was changed by the Lord himself."

"The day of Christ's resurrection was infallibly the day of the old sabbath's expiration."—*Warren*.

Epiphanius speaks expressly; "The first Sabbath is that which the Lord from the beginning ordained, and pronounced in the creation of the world." *Athanasius* on Matt. xi. 27, distinguisheth between the Sabbath and the Lord's day, affirming "The sabbath to be the end of the second creation, and the Lord's day to be the beginning of the first creation." *Lactantius* tells us, "The Sabbath took its rise not from the history of *manna*, but from God's resting on the sabbath day, after the finishing of the six days work: *Theodoret* most elegantly observes, "That least the seventh day should want its honour, nothing being created thereon, God set it apart to be a sabbath, a day of holy rest."—*Wells*.

Upon what authority was this change of the sabbath day made? Answer, Upon the greatest that can be desired: the reason of it has been already mentioned; viz. Christ's rising that day from the dead. The thing itself was done by the apostles; who, no doubt, had in this, as in all the rest that they did, in pursuance of their office, the direction of the Holy Ghost."—*Bishop Wake*.

"Put a difference between *this* day and the other *six*, says Mr. *Scudder*, even as you put a difference between your bread and wine in the sacrament, and that which is for *common use*. And that because it is set apart for holy use by Divine institution. For as the seventh day, from the beginning of the creation, until the day of Christ's resurrection; so our Lord's day, which is the day of the resurrection, is, by divine institution, *moral*. Now it appears, that it was the *will* of our Lord and Saviour Christ, that we should, since

since his resurrection, keep for our sabbath, the *first day of the week*: forasmuch as he rose on that day, John xx. 1---19, and appeared divers times on this our Lord's day, to his disciples, before his ascension: and on this day, being the day of pentecost, Acts ii. 1, 4, filled his disciples with the gift of the Holy Ghost, they being assembled together; all which giveth a pre-eminence to *this* day, and a probability to the point. But in as much as the apostles (1 Cor. xi. 1.) who followed Christ, and delivered nothing but what they received from Christ, 1 Cor. xi. 23, ch. 14, 37, did observe *this* day as a sabbath, 1 Cor. xv. 1, 2, what can this argue but a divine institution of the day? The apostle Paul might have chosen any other day, Acts xx. 6---7, for the people to assemble and hear the word and receive the sacrament, but they assembled on the *first day of the week*, which is our Lord's day. Now the approved practice of the apostles, and of the Christians with them, recorded in scripture, carries with it the face of a precept.

“ John xxi. 14, *Now this was the third time, &c.* It was in reality the *seventh* appearance at least that Jesus made since his resurrection: for he appeared first to Mary Magdalen, Matt. xvi. 9; then to the women as they returned from the sepulchre, Matt. xxviii. 9, after this he was seen of Peter, 1 Cor. xv. 5.; then on the same day by the two disciples that were going to Emmaus, Luke xxiv. 13.; and again the same evening he appeared to his disciples when Thomas was absent; and on that day se'nnight he appeared to the eleven when Thomas was with them; and now he shewed himself a *seventh* time at the sea of Tiberias. But we must observe, that as John had particularly mentioned before, the two appearances which Jesus made to his disciples, when they were together, see ch. xx. it seems most reasonable to conclude, that he reckons this the third, as referring to those.”---*Anonymous* on John, xxi. 14.

I here subjoin the heads of the propositions by which

which Mr. *Baxter* proves the divine appointment of the *Lord's day* :

“ *Argument.*—That day which was separated to holy worship by the Holy Ghost, was separated to holy worship by God the Father and the Son. But the *first day of the week* was separated to holy worship by the Holy Ghost : therefore the first day of the week was separated to holy worship by God the Father and the Son.

“ The minor only needeth proof among Christians.

“ That which was separated to holy worship by the apostles, by the inspiration of the Holy Ghost, was separated to holy worship by the Holy Ghost. But the first day of the week was separated to holy worship by the apostles, by the inspiration of the Holy Ghost ; therefore the first day of the week was separated to holy worship by the Holy Ghost.

“ The minor which only needeth proof, is thus proved :

“ That day which was separated to holy worship by the apostles, who had the Holy Ghost promised them by Christ, and given them to lead them into all truth, and to bring all his doctrines to their remembrance, and to teach the churches to do all his commands, and to feed, and guide, and order them, as his commissioned church ministers, was separated to holy worship by the apostles by the inspiration of the Holy Ghost.

“ But such is the first day of the week.

“ Therefore the first day of the week is separated to holy worship by the apostles, by the inspiration of the Holy Ghost.

“ I have now, adds he, five propositions distinctly to be proved ; four for the proof of the major, and one for the proof of the minor.

The *first* proposition is : That Christ commissioned his apostles as his principal church ministers, to teach the churches all his doctrines, and deliver them all his commands and orders, and so to settle and guide the

the first churches. Here he refers to Luke vi. 13, Matt. xxviii. 18, 19, 20. John xx. 21. Luke x. 16. Matt. x. 40. Acts xxvi. 17. 1 Cor. xv. 3. ch. xi. 23. ch. iv. 1, 2. Gal. i. 11, 12. John xxi. 15, 16, 17. Matt. xvi. 19. John xvii. 18. ch. xiii. 16, 20. Acts i. 24, 25. Gal. i. 1. Eph. iv. 11---16. 1 Cor. xii. 28, 29, 2 Pet. iii. 2. Acts x. 5. The apostles exercised such power as the proposition mentions, Acts ii. and xiv. 23. ch. vi. 3, 4, &c. 1 Tim. iii. Tit. 1. Acts xv. 1 Cor. xi. 1 Cor. xiv. &c.

“The *second* proposition is, That Christ *promised* them his spirit to enable them to do what he had commissioned them to do, by leading them into all truth, and bring his words and deeds to their remembrance, and by guiding them as his churches guides. Jer. iii. 15. Isaiah xlv. 3. Ezek. xxxvi. 27. ch. xxxvii. 14. ch. 39, 29. Joel ii. 28, 29. Luke xxiv. 49. John xvi. 26, 27. ver. 7, 12---15, ch. xvii. 8. Matt. xxviii. 20. Acts i. iv.

“The *third* proposition is, That Christ *performed* this promise and gave his spirit accordingly to his apostles, to enable them to do all their commissioned work : Heb. x. 23. Tit. i. 2. 2 Cor. i. 18. Rev. vi. 10. ch. xix. 11. Rom. iii. iv. 1 John v. 10. John xx. 22, Acts ii. ch. 15, 28. Heb. ii. 4 1 Pet. i. 12. Rom. xv. 20. Read all the texts in *Acts* and elsewhere, that speaks of the apostles’ miracles and their giving of the Holy Ghost.—But this proposition is confest by all Christians.

“The *fourth* proposition is, That the apostles did actually separate or appoint the first day of the week for holy worship; especially in church assemblies.” Here Mr. Baxter makes several subordinate propositions, and in the ninth proposition says, “Thus according to the use of the writings in the New Testament, the matter of fact in question (of the Lord’s day separation) is historically touched on and proved; though but briefly and by the bye, as a thing as well known to the church before, as what day goeth over their heads.”

heads. The historical hints of the New Testament must be taken together, and not a part only, that they may prove an usage. And,

“ 1. That *Christ* rose on that day is past doubt among Christians, John xx. i. Luke xxiv. i. Mark xvi. 2. Matt. xxviii. i.

“ 2. On that day he taught the two disciples, Luke xxiv. 13. And the same day he appeared to the disciples, and instructed them, and did eat with them, Luke xxiv. 33, 36. Then the disciples were assembled, and then he blessed them, gave them their commission and the Holy Ghost. John xix. 20, 21, 22.

“ 3. The next *first day* of the week *Christ* chose to appear to them again, when *Thomas* was with them, and convinced him; John xx. 26.

“ 4. In Acts xx. 7. It is mentioned as the day for their *assembling to break bread, &c.* And 1 Cor. xvi. 1, 2. must need have the same signification; And the denomination of the Lord's Day Rev. i. 10. being the same which the Christian churches ever used, the first day, puts it yet further out of doubt.” Then proving that the day of Pentecost fell on the *first* day of the week, he adds, “ The Lord's Day seemeth to me to be as it were conceived on the day of *Christ's* resurrection, but *born* on this day of the Holy Ghost's descent.

“ The *fifth* proposition is, That this act of the apostles appointing the Lord's Day for Christian worship, was done by the special inspiration and guidance of the Holy Ghost, Acts xv. 28. iv. 8. v. 3. vi. 3. vii. 55. xiii. 2, 4. xvi. 6, 7. xx. 23. 28. xxi. 11. 2 Tim. i. 14. Jude 20. Acts xi. 12, 28. xix. 21. xx. 22. 1 Cor. v. 4, 5. xiv. 2, 15, 16. and 1 Cor. vii. 40.”

“ That the Sabbath was appointed to *Adam*, *Wal-læus*, on the fourth commandment, cap. 3. and *Rivet* Dissert. de Sab. c. 1. have most copiously proved. And *Clem. Alexandr. Strom.* l. 5. out of *Homer*, *Hesiod*, *Callimachus*, and others, proveth that the Heathens knew of it.

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“ We may therefore sum up the prerogatives of the Lord’s Day as *Leo* did, Ep. 81. ca. 1. On this day the world began; on this day, by Christ’s resurrection, death did receive death, and life its beginning; on this day the apostles took the trumpet of the gospel to be preached to all nations; on this day the Holy Ghost came from the Lord to the apostles, &c. See more in *Athan de Sab.* and *Circ.* and *August. Serm. 154 de Tempore.*” *St. Ignatius* saith, “ After the Sabbath, every lover of Christ celebrates the Lord’s Day consecrated to, (or by) the Lord’s resurrection, the queen and chief of all days, &c.” *Austin* saith, “ The Lord’s resurrection hath promised us an eternal day, and consecrated to us the Lord’s Day, which is called the Lord’s, and properly belongeth to the Lord.” *Serm. xv de Verb. Apert.*” “ And, saith *Hilary*, *Proleg. in Psalm.* Though the name and observance of a Sabbath was placed to the seventh day, yet is it the eighth day, which is also the first, on which we rejoice with the perfect festivity of a sabbath.”

After Mr. *Howell* has gone through a chain of arguments in proof of the apostolical institution of the Lord’s Day, he gives us the brief summary, saying,

“ To sum up our evidence then, and see whether it be not abundantly sufficient to satisfy any that are willing to be satisfied, of the apostolical institution or appointment of our Lord’s Day.

“ It hath appeared by natural light or reason, that the setting apart of some days or times, is necessary in order to the more sure and solemn performance of religious offices. It hath appeared, that God himself was pleased to institute a seventh-day Sabbath immediately after the creation, and did either re-inforce the old, or, which seems more probable, appoint a new one to the children of Israel.

“ It hath appeared, that the obligation of the Jewish Sabbath, ceased of course, upon the death and resurrection of Christ our Lord, and that the glorious day
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of his resurrection was of all others, the most worthy and proper to be substituted in the room of it, and designed by the spirit of prophecy many hundreds of years before.

It hath appeared, that this was the day which the Holy Ghost signalized with the gift of tongues, and all powers necessary and convenient for the establishment and edification of the Christian church, and which the holy apostles, together with the apostolical church, observed as the weekly festival of Christians.

It hath appeared likewise, that this day was in the apostles' time, and by St. *John* called the *Lord's Day*, and called so, as a day then well known, by that name.

And that the church of Christ hath all along observed it as a day holy to the Lord, is a matter of fact so notorious as not to be denied."

Mr. *Cleaver* asserts, and endeavours to prove that, "The Lord's Day is a consecrated time of divine institution, and immutable. Sound wisdom and good discretion doth teach man, in matters of question and difference, not to deliver all that may be spoken: but so much as will prove substantial and solid: and therefore, although many probable reasons might be produced, to give some light to the cause we have in hand, yet it being of such weight and importance as it is, will most safely be settled on such a sure and firm foundation, as may secure the builders from dread of any demolition or downfall: and such an one it hath in the *Revelations* of St. *John*, where the scripture honoureth this day with the glorious title, and that possessively uttered, of the LORD'S DAY; which publisheth to the world, and to the end of the world, that it is not of an ordinary or common rank with all the other days of the week: but appointed for some more excellent employment. There is nothing to be found (for ought I can remember) in all the New Testament, that by the Spirit of God is ascribed to Christ, and he thereunto entitled, in re-

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gard to his dominion over the church but it is sacred and holy, and set apart for holy uses ; as *his word*, Col. iii. 16. *his gospel*, Mark i. 1. *his ministry and service*, 1 Tim. i. 12. *his grace*, Rom. xvi. 24 *his spirit*, Gal. iv. 6. *his supper*, 1 Cor. xviii. 20. *his bread and cup*, 1 Cor. xi. 27. *his table*, 1 Cor. x. 21. *his church*, Eph. v. 23. And why then should HIS DAY alone be defrauded of the honour of holiness ? Let us proceed a little farther, and enquire why, and for what cause it is in this place called by the name of the *Lord's Day* ? Either it is because it belongeth to him by right of creation ; or that some notable work is appointed to be wrought in it, by way of destination, as in that sense, or the like, where it is said, *The day of the Lord shall come even as a thief in the night*, (1 Thess. v. 2.) Or by virtue of his setting it apart through *consecration*. But it is not termed here, in respect of the first cause : for so all times are alike his ; as the Psalmist testifieth, saying, *The day is thine, the night also is thine ; thou hast prepared the light and the sun. Thou hast made summer and winter*, Psalm. lxxiv. 16, 17.

“ And what certain intelligence should the churches have received from the apostles touching the time, when those great things were revealed unto him ; if he had told them that it was a day of the Lord's making ? And in respect of the second it could not be, for that intendeth a time yet to come. And therefore it must be meant of the last ; that it is so denominated, by reason of that choice which Christ hath made of it by *consecration*.

“ We have many learned writers, of principal note, consenting with us, in the application of this place to to this point. Some by way of exposition and declaration, as *Beza* : Some by way of proof and confirmation, as *Peter Martyr* : some by way of disputation, as Dr. *Whitaker*.

“ *Beza* doth, in this manner, deliver his sentiment : *John* termeth that the Lord's Day, which *Paul* calleth the *first day of the week*, 1 Cor. xvi. 2. Acts xx. 7.

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Upon which day it appeareth, that the Christians were wont to assemble together, as the Jews met on the Sabbath in the synagogue. So it may appear, that the fourth commandment, for the sanctifying every seventh day, so far as touched the old Sabbath, and the legal rites, was ceremonial: but remaineth for the worship of God, a precept of the unchangeable moral law, and such an one as is perpetual during life. And the Sabbath stood from the creation of the world, to the resurrection of Christ; which seeing it is another creation of another world; (as the prophets speak) then out of doubt, by the appointment of the Holy Ghost to the apostles, instead of the Sabbath, which was for the former age, or that seventh day was chosen the first day of the new world, wherein, not that corporal or corruptible light, which was created the first day of the old world; but that which is heavenly and eternal, hath shined upon us. And therefore the assemblies of the Lord's Day (which *Justin Martyr* also expressly mentions, *Apology* 2.) are of apostolical, and truly divine tradition.

"*Peter Martyr* hath this saying,

"As by the appointment of the law, the Sabbath was celebrated to keep fresh in memory the making of the world: so now is the Lord's day for use, to keep fresh the memorial of Christ's resurrection; and therefore, also to confirm the hope of our own resurrection. But when this change was made, we have it not expressly set down in the holy scriptures: notwithstanding in the Revelation of *St. John*, there is express mention made of the LORD'S DAY."

Dr. Whitaker, maintaining the perfection of the scriptures against human traditions, affirmeth, "That the Lord's Day is no unwritten tradition: for that it is found in the scripture, even in the first of the Revelations."

Dr. Ames asserts, "The the most solemn time of worship, is now the first day of every week, which is called the *Lord's Day*, *Rev.* i. 10. *1 Cor.* xvi. 2.

And it is called the Lord's Day by the same reason that the Holy Supper of the Eucharist is called the Lord's Supper, 1 Cor. xi. 20.; namely, because it was instituted by our Lord Jesus Christ, and it must be referred to the same Lord in the end and use of it.

“Whereas the last day of the week is now changed into the first day, this was not done by human, but Divine, authority. For *He* only can change the day of the Sabbath, who is Lord of the Sabbath Day; that is Christ, Mark xii. 8. Whence also that first day which succeeded, is properly called the Lord's Day.

“If this Lord's Day be granted to be of apostolical institution, yet that authority which it is built upon, is nevertheless divine; because the apostles were no less guided by the spirit in holy institutions, than in propounding the doctrines of the gospel, either in word or writings.

Yet it is more likely that Christ himself was the author of this institution in his own person.

1. Because *Christ* was no less faithful in ordering his house, or the church of God, as touching all things that are generally necessary and useful, than was *Moses*, Heb. iii. 2, 6.

2. Because Christ himself did often appear upon this very day, unto his disciples, gathered together in one place after his resurrection, John xx. 19, 26.

3. Because he poured out his holy spirit upon them this very day, Acts ii. 1, &c.

4. In the practice of the churches, in the time of the apostles, when there is mention made of the observation of the first day, Acts xx. 7. 1 Cor. xvi. 2. It is not remembered, as some late ordinance, as a thing a good while received among all the disciples of Christ.

5. The apostles did, in all things, deliver those things to the churches which they received of Christ, 1 Cor. xi. 23.

6. This institution could not be deferred one week after

after the death of Christ, and that law of one day in every week to be sanctified according to the determination of God himself, remains firm : which law hath been demonstrated before to be of perpetual right.

7. If the institution of the Lord's Day was deferred so long, till the apostles had made a separation for the Jews, and had their meetings apart, Acts xviii. 6, 7. ch. xix. 8, as some would have it ; then all that space of time which came between the death of Christ and this separation, which was above three years, the 4th commandment had bound none to the observance of any day ; because the *Jews' day* was already abolished, and by this opinion there was no new day brought in the room of it, and so there were only nine precepts in force all that time.

8. The reason itself of this change confirms the same, which is by the consent of all referred to the resurrection of Christ ; namely, because on this day was the creation of the new world, or the world to come, Heb. ii. 5, in which all things were made new, 2 Cor. v. 17, was perfected ; so that God did now, in Christ, rising again from the dead, cease or *rest* from his greatest work. As therefore in the beginning of the creation, when God rested from his works, he then blessed and sanctified that day wherein he did rest : so it was meet that the very day wherein Christ did rest from his labours, himself also should sanctify the same day. Neither is that easily to be rectified which is urged by some of the antients, out of Psalm cxviii. 24, *This is the day which the Lord hath made* ; for in that very place is treated of Christ's resurrection, as Christ himself interprets, Matt. xxi. 42.

9. It was also most meet that the day worship in the New Testament, should be ordained by him, by whom the worship itself was ordained ; and from whom all blessing and grace is to be expected in all worship."

" But whether *this day* was in order *the seventh* from the creation or not, the scripture is silent ; for where

It is called in the commandment *the seventh day*, that is in respect of the six days of labour, and not otherwise: and therefore, whensoever it is so called, those six days of labour are mentioned with it. The *seventh day* therefore is, the seventh day after the six days of labour, nor can any more be inferred from it: the example of the creation is brought for the *quotum*, one day of seven, as I have shewed, and not for the *designation* of any certain day of the seven. Nevertheless, it might fall out so, by the disposition of Divine Providence, that the Jews' designed seventh day, was both the seventh day in order from the creation, and also the day of their deliverance out of *Egypt*."--*Mede*.

"Now I come to the second thing I propounded, says the learned *Mede*, to shew *How far, and in what manner, the like observances bind us Christians*. I say therefore, that the *Christian*, as well as the *Jew*, after six days spent in his own works, is to sanctify the *seventh*, that he may profess himself thereby a servant of God, the *Creator of Heaven and Earth*, as well as the *Jew*. For the *quotum* therefore, the *Jew* and the *Christian* agree; but in the *designation* of the day they differ. For the *Christian* chuseth for his holy day, that which with the *Jews* was the *first day* of the week, and calls it *The Lord's Day*, that he might thereby profess himself a servant of that God, who, on the morning of that day vanquished *Satan*, the *spiritual Pharaoh*, and redeemed us from spiritual thralldom, by raising *Jesus Christ our Lord from the dead*; begetting us, instead of an earthly Canaan, to an inheritance incorruptible in the *Heavens*. In a word the *Christian*, by the day he hallows, professes himself a *Christian*; that is, as *St. Paul* speaks, *To believe on him who raised up Jesus our Lord from the dead*. So that the *Jew* and *Christian* both, though they fall not upon the same day, yet make this *designation* of their day upon the like ground: the *Jews* the memorial day of their deliverance from the *temporal Egypt*, and *temporal Pharaoh*; the *Christians* the memorial day of

of their deliverance from the *spiritual Egypt*, and *spiritual Pharaoh*."

Mr. Watson says, the first day of the week was instituted in the room of the seventh, "Not by ecclesiastic authority." "The church, says Mr. *Perkins*, hath no power to ordain a Sabbath. But,

"1. The change of the Sabbath, from the last day of the week to the first, was by Christ's own *appointment*. Christ is *Lord of the Sabbath*, Mark ii. 28. And who shall appoint a day but he who is Lord of it? He made this day, Psalm cxviii. 24. *This is the day which the Lord hath made*. *Arnobius* and the current expositors understand it of our Christian Sabbath, and it is called the Lord's Day, Rev. i. 10, because of the Lord's instituting it, and setting it apart from common days, to his special worship and service. Christ arose on the first day of the week and appeared twice on this day to his disciples, John xx. 19, 26, which was to intimate to his disciples, says *Austin* and *Athanasius*, that he transferred the *Jewish Sabbath* to the Lord's Day.

"2. The keeping of the first day (which is the Lord's Day) was the practice of the apostles, 1 Cor. xvi. 2. Acts xx. 7. Here was both preaching and breaking of bread on this day. *Austin*, *Innocentius* and *Isidore*, made the keeping of our gospel Sabbath, to be an apostolical *sanction*; and affirm, that by virtue of the apostles practice, this Lord's Day is to be sequestered and set apart by *divine authority*; for they were inspired by the Holy Ghost.

"3. Besides, the primitive church had the Lord's Day, which now we celebrate, in high estimation: it was a great badge of their religion to celebrate this day. *Ignatius*, the most ancient father who lived in the time of St. *John*, hath these words, "Let every one that loveth Christ, keep holy the first day of the week—the Lord's day."

Now there is a *grand reason* for changing the *Jewish Sabbath* to the *Lord's Day*, because this puts us in
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mind of the *Mystery of our redemption by Christ*. Great was the work of *creation*, but greater was the work of *redemption*; it was said Hag. ii. 9. *The glory of the second temple was greater than the glory of the first temple*; so the glory of redemption was greater than the glory of creation. Great wisdom was seen in the curious *making us*, but more miraculous wisdom in *saving us*. Great power was seen in bringing us out of *nothing*; but greater power in helping us when we were *worse than nothing*. It *cost more* to redeem us, than to create us. In creation there was but *speaking a word*, Psalm cxlviii. 5—in redeeming us, there was *shedding of blood*, 1 Pet. i. 18, 19. The creation was the work of God's *fingers*, Psalm viii. 3—redemption was the work of his *arm*, Luke i. 51. In the creation God gave us *ourselves*—in the redemption he gave us *himself*. By creation, we have life in *Adam*—by redemption we have a life in *Christ*, Col. iii. 3. By creation we had a right to an *earthly Paradise*—by redemption we have a title to an *heavenly kingdom*. So that well might Christ change the seventh day of the week into the first, because this day puts us in mind of our redemption which is a more glorious work than our creation."

2. In the first ages of Christianity.

"St. *Ignatius* who was a disciple of the Apostle St. John, and died but eight or ten years after him; says, "Let us keep the Lord's Day, on which our life arose." And *Justin Martyr*, a few years after him, says, "On the day commonly called *Sunday* (by the Heathens, meaning the first day of the week) all meet together in the city and country for divine worship." *Dionysius* of Corinth, speaks of the Lord's Day as a *holy day*; and *Clemens* of Alexandria, observes, that he that truly keeps the Lord's Day, glorifies the resurrection of the Lord. *Tertullian* calls the acts of public worship, *Lord's Day Solemnities*. *Origen* and *Cyprian* make mention of the first day as the Lord's Day, and the time of worship."—Dr. Gill.

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“ We may observe all along in the sacred story, says Dr. *Cave*, that after Christ’s resurrection, the apostles and primitive Christians did especially assemble on *the first day of the week*. And whatever they might do at other times, yet there are many passages that intimate that the first day of the week was their more solemn time of meeting. After the apostles, the Christians constantly observed this day, meeting together for prayer, expounding and hearing the scripture, celebration of the sacraments, and other public duties of religion. *Pliny*, when giving *Trajan* an account of the Christians, tells him that they were wont to meet together to worship Christ, *stato die*, upon a set and certain day. By a violent persecution of those times, the Christians were forced to meet together before day ; so *Pliny* in the same place tells the Emperor, that they assembled *before day light* to sing their morning hymns to Christ. Whence it is that *Tertullian*, so often mentions their *nocturnal convocations* ; and in case of persecution he tells *Fabius*, that if they could not celebrate *Dominica Solemnia*, their Lord’s Day solemnities, in the day time, they had the *night* sufficiently clear with the *light* of Christ.

“ No sooner was *Constantine* come over to the church, but his principal care was about the Lord’s Day ; he commanded it to be solemnly observed ; and that by all persons whatsoever ; he made it to all a day of rest, that men might have nothing to do but to worship God, and be better instructed in the Christian Faith, and spend their whole time, without any thing to hinder, in prayer and devotion, according to the custom and discipline of the church. And for those in his army who yet remained in their paganism and infidelity, he commanded them upon the Lord’s Day to go out into the fields, and there pour out their souls in hearty prayer to God. And that none might pretend their own inability to the duty, he himself composed, and gave them a short *Form of Prayer*, which he enjoined them to make use of every Lord’s Day.

Theodosius

Theodosius the Great, by a second law ratified one which he had passed long before, wherein he expressly prohibited all public *shows* upon the Lord's Day, that the worship of God might not be confounded with these profane solemnities. This law the younger *Theodosius* some few years after, confirmed and enlarged; enacting, that on the Lord's Day, not only *Christians*, but even *Jews* and *Heathens*, should be retrained from the pleasure of all sights and spectacles, and the theatres be shut up in every place.

The primitive *Christians*, as the apostles, sometimes met with the *Jews* and *Jewish Converts*, on the seventh day Sabbath: but openly declared, they did it only in a *Christian way*, and kept it not as a *Jewish Sabbath*," as is expressly affirmed by *Athanasius*, *Nazianzen* and others; and the *Laodicean Synod* has a canon to this purpose; "That *Christians* should not *Judaize*, and rest from all labour on the Sabbath, but follow their ordinary work; and should not entertain such thoughts of it, but that still they should prefer the *Lord's Day* before it, and on that day rest as *Christians*: but if any were found to *Judaize*, they should be accursed. Pope *Innocent* in an ep. to the Bp. of *Engubium*, says, "We commemorate Christ's resurrection not only at *Easter*, but every Lord's Day." And *Theophilus* Bp. of *Alexandria*, speaks thus; "That both custom and reason challenge from us, that we should honour the Lord's Day; seeing on that day, it was that our Lord *Jesus Christ* completed his resurrection from the dead."

"Time is as necessary a circumstance in religious worship, as place," says Lord *King*. "Now the principallest and chiefest of these times and seasons" (mentioned by *Clemens Romanus*) "was the first day of the week, in which they constantly met together to perform their religious services; so writes *Justin Martyr* and *Tertullian*:" (as quoted above.) "*Aurelius*, who was ordained lector or clerk, by St. *Cyprian*, is described in the execution of his office, by reading

on the Lord's Day. And *Victorinus Petavionensis* says, "On the Lord's Day we go forth to eat bread with giving thanks," which is the Lord's Supper: and *Minucius Felix* mentions the Christians assembling to a festival on a solemn day. *Clemens Alexandrinus*, calls it, the chief of days, and our rest indeed." On Sunday we give ourselves to gladness," saith *Tertullian*. *Dionysius Bp. of Corinth*, in his letter to the Church of Rome, says, "To day, being the Lord's Day, we keep it holy, and therein we have read your epistle, and the first epistle of *Clemens*," who was pastor at Rome. *Clemens of Alexandria*, writes, "That a true Christian, according to the commands of the gospel, observes the Lord's Day, by casting out all evil thoughts, entertaining profitable ones, glorifying the resurrection of the Lord thereby." *Justin Martyr* relates, "That on Sunday the Christians assembled together, because it was the first day in which God changed the darkness and the chaos, and made the world, and Jesus Christ our Saviour in that day arose from the dead." And *Origen*, advises his auditors to pray unto God especially on the Lord's Day, which is a commemoration of the passion of Christ; for the resurrection of the Lord is celebrated not only once in the year, but every seven days." To which we may add that passage of *St. Ignatius*, "Let us no longer Sabbatise," (i. e. keep the Jewish Sabbath) "but keep the Lord's Day, or live according to the Lord's life, on which day our life arose by him;" or, as is more fully expressed in his interpolated epistle, "Instead of Sabbatizing, let every one that loves Christ, keep the Lord's Day as a festival, the day on which he arose, the supreme of all days, on which our life arose, and there was a victory obtained over death in or by Christ."—"Other testimonies have been adduced by other authors, says *Dr. Watts*, particularly that of *Theophilus of Antioch*, "The third day, which taking its name from the resurrection of the Lord, is called the Lord's Day, is the first day of the week."

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Dr. *Fulk*, as cited by Mr. Wells, says, "The Lord's Day is no matter of indifference, but a necessary prescription of Christ himself, delivered to us by his apostles." The learned Dr. *Prideaux* observes, "The canon of the church, doth not give to this day any divine authority, which before it had not, but sheweth rather what they received from their ancestors, to be transmitted by them to their posterity." And *Suarez*, the Jesuit says, "the Lord's Day, practically and morally, is immutable, and subject to no alteration," and therefore it cannot be of *human authority*. "Of old, saith *Athanasius*, the Sabbath was in great esteem among the ancients, but the Lord hath changed the Sabbath into the Lord's Day." And *Eusebius* speaking of Jesus Christ, says, "He appointed a weekly Sabbath for all the world to observe and celebrate." *Junius*, who assisted in translating of the Old Testament into Latin, solemnly professes, "That the old Sabbath is changed into the Lord's Day in the Christian church, upon the account of Christ's resurrection; and that the author of this change is not human tradition, but Christ's own observation and appointment. And *Piscator* asserts, "Though there be no express command for the Lord's Day in the scripture, yet the facts of Christ and his apostles on that day, do undoubtedly declare its divine original and institution." Bp. *Andrews*, that library of learning, as Mr. *Wells* calls him, puts this query, "How can it be called the Lord's day, but that the Lord made it?" And Bp. Lake saith positively, "That Christ did substitute the Lord's Day in the place of the Jewish Sabbath. Dr. *Fulk* fears not to affirm, "That the Lord's Day is a necessary prescription of Christ of himself." And Dr. *Lindsey*, Bp. of Brecken, and many other divines, heartily concur in this *Judgment*." Mr. *Wyatt* affirms that, "as the first institution of the Sabbath was by divine authority, so likewise was the change of it." And after mentioning the several appearances of Christ on the first day of the

the week, the practice of the apostles, and the words of St. *Ignatius*, St. *Barnabas*, *Justin Martyr*, and *Tertullian*; adds, "Now put but the force of all these premises together and they will certainly amount to the full proof of the validity of the *Christian Sabbath*: so that we may safely conclude, the ever blessed *Jesus* hath sanctified this day by his resurrection; and the apostles confirmed the observation of it, both by their writings and uniform practice; and therefore it hath such an inviolable stamp of divinity upon it, that now it is no more alterable to the end of the world."

"The first day of the week, says Mr. *Addison*, was in its returns a perpetual memorial of Christ's resurrection, as the devotional exercise adopted to Friday and Saturday were to denote to all ages that he was crucified on one, and that he rested in the grave on the other."

Now the holy scripture acquaints us, says *Anonymous II.* that the first day of the week was the usual time, when the immediate followers of our Lord did assemble for the exercise of their religious worship. And that they did it by his authority, the apostles' practice, followed by all the primitive Christians, may convince us; though we find not the appointment *expressed* in the new testament; because the matter of fact was so well known, by common usage, a great while before the gospels and epistles were written and published, which was not till many years after our Lord left the world. And then it might seem superfluous and unnecessary to acquaint the people with that, which they did *see* and *know*, as well as they knew the day which went over their heads."

Mr. *Warren* has given us the sentiments of thirteen of the primitive fathers of the church. Some of their words have been given before, but as they are given here at greater length, it may not be unacceptable if I transcribe them.

1. St. *Ignatius*, who lived about thirty years in the apostles time, in his epistle to the *Magnesians*,
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says, " Let us therefore no longer keep the Jewish Sabbath, rejoicing in idleness ; but let every one of us keep the Sabbath spiritually, not in bodily ease, but in the meditation of the law ; not in eating meat dressed yesterday—or drinking luke-warm drinks—or walking out a limited space—nor in dancing and senseless sportings, but in admiration of the works of God. And setting aside the Sabbath, let every one that loves Christ, keep holy the Lord's day ; the queen of days, the resurrection day, the highest of all days." Archbishop *Usher* and others, object to this vulgar edition of *Ignatius*, and produces a more correct copy of *Ignatius's* Epistle, approved of by *Eusebius*, *Athanasius*, *Theodoret*, and Dr. *Twiss*. In which, speaking of the Jews converted to the faith of Christ in his days, says, " That they did no longer keep the Sabbath, but led their life according to the Lord's Day, in which our life arose."

2. *Justin Martyr*, who lived in the very prime of the primitive times, about 150 years after Christ's nativity. In his apology for the persecuted Christians, to the Emperor *Antoninus*, says, " Upon the day called *Sunday*, all that are within the cities, or the villages, meet together in some place where the records of the Apostles and writings of the prophets, as much as are appointed, are read to us. The reader having done, the priest or president ministereth a word of exhortation, that we do imitate those good things which are there rehearsed ; then standing up together, we send up our prayers to Heaven ; which being ended, there is delivered unto us bread and wine with water ; (water to mingle with their wine in those hot countries, of which none are allowed to partake but the baptized persons, believers, or such as live according to the rule of Christ.) After this, our priest or president offers up (as much as in him is) our prayers and thanksgivings to God, and all the people say, *Amen* : then those of the rich sort, every one as his good will is, contribute something towards the

the poor Brethren. On Sunday, adds he, we all make a public assembly ; inasmuch as it is the first day in which God changed the darkness and the matter, and made the world : and because on this day Jesus Christ our Saviour arose from the dead. For, on the day before Saturday they crucified him, on the day following Saturday, which is Sunday, appearing to his apostles and disciples, he taught these things."

3. *Dionysius*, Bishop of Corinth, in an epistle of his to *Soter*, Bishop of Rome, writes thus, " We have spent (or passed through to the end of) the Lord's Day, to-day an holy day."

4. *Tertullian*, in his book of the Soldier's Crown, says, on the Lord's Day we hold it unlawful to fast or to pray, kneeling : because it is a day of joy and gladness, for on the Sunday we give ourselves to joy, or gladness. Although on the Sunday we give ourselves to gladness, yet it is for another, far wide reason than to honour the *sun*. In the second place, are we from them who appoint the Saturday to idleness and eating : And in his book concerning *idolatry*, he speaks thus to the Christians, to the Heathens every festival is some annual day, but to thee every *eighth* day. Meaning the day next after the seventh.

5. *Origen* says, " I demand when the manna began to fall from Heaven ; and it is apparent from the holy scriptures, that manna was first given on the Lord's Day. For if, as the scripture says, they gathered it six days together, and ceased the seventh, being the Sabbath Day ; without controversy, it began to fall on the first day, which is the Lord's Day ; which being manifest from the divine scriptures, that upon the Lord's Day, God rained manna from Heaven, and upon the Sabbath none ; let the Jews understand that even *then* our Lord's Day was preferred before the Jewish Sabbath. Upon our Lord's Day, the Lord always rains manna from Heaven : viz. the Heavenly oracles, the word read, and preached to the people."

6. *Cyprian* says, " For because the eighth day ; that is, the first after the Sabbath, was to be the day in which the Lord should arise, and quicken us, and give us the spiritual circumcision : this eighth day, that is, the first after the Sabbath, and the Lord's Day went before in the shadow, &c."

7. *Athanasius* says, " Of old, the Sabbath was in great esteem among the ancients, but the Lord hath changed the Sabbath into the Lord's Day. Not we by our authority have slighted the old Sabbath, but in regard it did belong to the pedagogy of the law, when Christ the great master came in place, it became useless : the candle is put out, when the sun shines." As they sometimes meet with the Jews on their Sabbath, he accounts for it, saying, " Not as if we were infested with Judaism, but we meet upon the Sabbath that we may worship the Lord of the Sabbath, not out of any religious respect to that false Sabbath, (as he calls it) but merely in devotion to Christ."

8. *Hilary*, a French divine, who lived in the year 355, left a most memorable record behind him, of the Christians practice in his time, " Upon the *eighth* day, saith he, which also is the *first* day, we rejoice in the festivity of a perfect Sabbath."

9. *Ambrose*, Bp. of Milan, says, " To us the Lord's Day is therefore venerable and solemn, because thereon our Saviour, as the rising sun, having dispelled the darkness of death, shone forth by the light of his resurrection. The Sabbath Day was the last in order of days, but the first in sancification under the law ; but when the end of the law was come, to wit, Jesus Christ (Rom. x. 4.) and by his resurrection had consecrated the eighth day, that which is is the eight, began to be the first, being dignified by the precedency of the number, and sanctified by the resurrection of the Lord."

10. *Hierom*, in his book against *Vigilantius*, says, " The apostle Paul commanded in almost all churches that

that there be collections for the poor upon the first day of the week, which is the Lord's Day." And speaking of the Christians, in his days, he informs us, "That they designed the Lord's Day wholly unto prayer and reading the scriptures."

11. *Chrysostom* says, "I will close my sermon with the words of Moses—'I call heaven and earth to witness against you, that if any of us present, or those that are absent, shall go to look upon the trumpets, or meet in the synagogue, or join in their fasts, or partake of their Sabbaths, or perform any other Jewish custom, great or small: I am clear from the blood of you all. These words shall stand up in the day of our Lord Jesus Christ, between me and you: and if you obey, they shall give you great boldness; but if you disobey, or conceal any of them, that presume to commit such like things, they shall rise up as vehement witnesses against you.'" And adds, a reason why St. Paul should appoint this first day for the collection; 1 Cor. i. 6, 2. "Because, says he, this day they did abstain from all works, and the soul was more chearful by the rest of the day, besides the good things received this day; for on this day death was destroyed; the curse was dissolved, sin vanquished, the gates of Hell broken to pieces, therefore if we so honour our birth days, how much ought we to honour this day, which may well be called the birth day of all mankind."

12. *Augustine* bears this testimony to this day, "You, saith he, (speaking to the Manichees,) on a day called Sunday, worship the Sun; but we call the same day the Lord's Day, because we therein honour not the Sun, but the Lord's resurrection, &c."

13. *Eusebius*, in his oration of the praise of Constantine, where magnifying Christ above all the gods and grandees of the Heathens, speaks thus; "Who of all the gods or heroes of the Gentiles, hath prescribed to all the inhabitants of the world, by sea and land, that coming together in one place, every
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week

week, they should celebrate as festival the Lord's Day; and appointed that as they feed their bodies with food, so they should refresh their souls with divine instruction."

"Now to take the sum of all, says Mr. *Warren* :--- On the first day of the week our Saviour was raised from the dead; on this day he often appeared to his disciples after his resurrection; sent his holy Spirit on this day after his ascension, and stamped his own blessed name upon it. On this day the saints assembled, the apostles preached, the sacraments were administered, charities were collected; and concerning this day the holy prophets prophesied; what day was ever marked out with more illustrious characters?"

"It is a pithy saying of Mr. *Shepherd*; "If the Lord's Day may be stiled the first of the week in one respect, and yet the eighth day in another respect, why may it not in a third respect put on the name of the seventh day? And so Mr. *Cawdrey* seconds him, as *Adam*, says he, (excepting the first 7th day) might be said to work the first six days and rest the seventh, so supposing *Christ* kept the first Lord's Day, we may be said ever after to work six days and rest the seventh."

"*Bellarmino* says, the apostles thought it not fit to observe the Jewish Sabbath, and therefore changed it into the Lord's Day."

Covarruvias saith, that all divines agree with *Aquinas*, that there is something moral in the 4th commandment which continues to oblige, and that the Lord's Day is of divine institution.

Azorius confesseth, that the observance of the Lord's Day hath something of the divine and natural law in it, which requires one day in a week should be consecrated to the service of God, and that it is most agreeable to reason. And he adds, that *Panormitan*, *Sylvester*, and other canonists, held the Lord's Day to be of divine institution.

Suarez saith, that the church do observe one day in seven, by virtue of the divine law; that proportion
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being so agreeable to natural reason, that it cannot be altered.

Mr. *Hooker* saith, that we are to account the sanctification of one day in seven, a duty which God's immutable law doth exact for ever." *Stillingfleet*.

John xx. 26. " And this was the next *first day* of the week: *Nazianzen* on this maketh an oration on purpose, and stiles it, *The new Lord's Day*, solemnized in the weekly revolution, after the resurrection day. *Junius* is very confident, that the Lord appeared the first day of every week, between his resurrection and ascension. Dr. *Lighfoot*, and Mr. *Pennier* tell us, that Christ's appearing on a mountain, in Galilee, mentioned in Matt. 28. 16, &c. was likewise on the first day of the week." *Wells*.

Though Mr. *Flaming* believes the 4th commandment is abrogated by the gospel: he proves at large from scripture, and arguments deducible therefrom, that the first day of the week is now the Christian Sabbath, or day of holy joy. His arguments are too prolix to be transcribed here.

" The Sabbath is changed to the first day of the week, says Mr. *Willison*, because it is the most honourable and glorious day to Christ and his church, that ever dawned upon the world: the most honourable to our Redeemer, and the most joyful to the redeemed: and therefore ought to be kept in perpetual remembrance."

" The great care and concern of the primitive Christians in the religious observance of the Lord's Day, says Mr. *Praetor*, appears, 1st, from their constant attendance on all the solemnities of public worship, from which nothing but sickness, imprisonment, banishment, or some great necessity could detain them. 2dly, from their zeal in frequenting religious assemblies on this day, and in the times of the hottest persecutions, when they were often beset and seized in their meeting and congregations. 3dly, from their studious observations of their vigils or nocturnal assemblies,

semblies that preceded the Lord's Day. 4thly, from their eager attendance on sermons, in many places twice upon this day, and their constant resorting to evening prayers, where there was no sermon. Lastly, from the severe censures inflicted on those who violated the laws, concerning the religious observance of this day, such persons being usually punished with excommunication."

Irenæus says, "Each of us spends the Sabbath in a spiritual manner, meditating on the law of God with delight, and contemplating his workmanship with admiration." Let it be remembered that *Irenæus* had been instructed by *Polycarp*, who was the disciple of the apostle John. Thus *Irenæus* speaks, "I can describe the very spot in which *Polycarp* sat and expounded, and the sermons which he preached to the multitude, and how he related to us his converse with *John*, and with the rest of those who had seen the Lord; how he mentioned their particular expressions, and what things he had heard from them of the Lord, and of his miracles, and of his doctrine. As *Polycarp* had received them from the eye-witnesses of the word of life, he told us all things agreeable to the scriptures." *Milner*.

The 29th canon of the council of *Laodicea*, held A. D. 367, says, That Christians must not judaize, and rest on the Sabbath Day, but work on that very day; and give the preference to the Lord's day; by resting as Christians, if they can: but if they are found to judaize, let them be anathema from Christ." Mr. *Johnson* in a note, says, "See the difference between the Sabbath Day (or *Saturday*) and the Lord's Day.—If they can, i. e. If they be not slaves to Heathen masters, and so be forced to work."

"In the primitive times when the question was asked, servasti dominicum? Hast thou kept the Lord's Day? the answer was, christianus sum, intermittere non possum: I am a Christian, & may not do otherwise. or I can do no less than keep the Lord's Day." *Trapp*,
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“ The first day of the world is called *Jom echard* ; *one Day*, this is, the first day. Gen. 1. 5, for as the day was initial to the world, so the day of our Lord’s resurrection is the beginning of our glorification ; as on that day light was produced, so Christ rising, the light of righteousness and joy is risen to us.” *Trapp.*

“ The Sabbath was holy, either by a simple holiness which belongs to it, as was the 7th day ; or else by a double holiness, occasioned by some solemn feast upon that same day, and then it was called, *Sabbatum Magnum* ; a great Sabbath ; John 19. 36. for on that Sabbath Day, of which St. John speaketh, the Feast of Passover happened that year.” *Dr. Godwyn.*

Mr. *Bingham* has given us many pages on the Sabbath. I shall content myself with giving his sentiments on the subject, by transcribing the contents of each section :

1. The Lord’s Day of continued observation in the church from the days of the apostles, under the names of SUNDAY, the LORD’S DAY, the FIRST DAY OF THE WEEK, and the day of breaking bread, &c.

2. All proceedings at law forbidden and suspended on this day, except such as were of absolute necessity, as great charity ; as manumission of slaves, &c.

3. All secular business forbidden, except such as necessity or charity compelled men to, as gathering of their fruits in harvest, &c.

4. No public games or shews or ludicrous recreations allowed on this day.

5. All fastings prohibited on this day, even in the time of Lent.

6. All prayers offered up in the standing posture on the Lord’s Day, in memory of our Saviour’s resurrection.

7. The great care and concern of the primitive Christians in the religious observation of the Lord’s Day. This demonstrated ; first, from their constant attendance upon all the solemnities of public worship.

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8. 2dly, From their zeal in frequenting religious assemblies, even in times of persecution.

9. 3dly, From their studious observation of the vigils or nocturnal assemblies preceding the Lord's Day.

10. 4thly, From their attendance upon sermons in many places, twice on this day.

11. 5thly, From their attendance at evening prayers, where there was no sermon.

12. 6thly, From the censures inflicted on those who violated the laws, concerning the religious observance of the Lord's Day.

If any one absented for three Lord's Days from the public assembly of the church, without any just reason or necessity to compel him; this was an offence thought worthy of excommunication, as may be seen in the canons of the council of *Eliberis*, and *Sardica*, and *Trullo*.

If any one went to the public games in the theatre, or the circus on this day, he was liable to excommunication; also for a single offence after a first admonition, as appears from the councils of *Carthage*, and the denunciations of St. *Chrysostom*. If any one left the church while the bishop was preaching, by a rule of the fourth council of *Carthage*, he was liable to the same condemnation and censure. If any one came to church to hear the scriptures read and sermon preached, but refused to join in prayers or the reception of the communion, he was to be excommunicated for his offence, and reduced to the state of a penitent, as one who brought disorder and confusion into the church. This we learn from the apostolic canons, and the councils of *Antioch*, *Elibaris*, and *Toledo*."

Origen shews why the Sabbath was translated to the Lord's Day. *Augustine* saith, the Lord's Day was declared unto the church by the resurrection of the Lord upon that day: and by Christ it was first ordained to be kept holy. And in another place, that the apostles,

apostles appointed the Lord's Day to be kept with all religious solemnity : because on that day our Lord rose from the dead. The Synod, called *Synodus Coloniensis*, saith, that the Lord's Day hath been famous in the church ever since the apostles' time, *Victorinus Petavionensis*, represents this day as an usual time when they received the Lord's Supper. " The first day of the week was all-along observed by Christians as their *Sabbath* for almost 1600 years before any pretenders to that name, that I know of, says Mr. *Brown*, opposed it." *Clemens Romanus* saith, God hath required us to serve him in the *appointed* times and seasons : for which reason, we ought to serve him at those *determinate times*." *Pliny* speaks of the Lord's Day, as a sacred day among the Christians : and that Christians in his time met together, on an *appointed* day, to sing praises to Christ as to a God, and bind themselves by a sacrament." *Junius* says, " Wherefore seeing the *Lord's Day* is by the fact of Christ, (*viz.* his resurrection, and often appearing to his disciples on that day,) by the examples and institution of the apostles, by the continual practice of the ancient church, by the testimony of the scripture ; and observed and substituted into the place of the *Jewish Sabbath* : they do foolishly, who say, that the observation of the Lord's Day is of *tradition*, and not from the scripture, that by this means, they might establish the tradition of men. And again, the cause of this change is, the resurrection of Christ, and the benefit of the restoring of the church by Christ ; the remembrance of which benefit did succeed into the place of the memory of the creation : not by the *tradition of man*, but by the observance and appointment of *Christ*, who both on the day of his resurrection, and every *eighth* day after, until his ascension into Heaven, did appear unto his disciples, and came into their assemblies."

See King's Inquiry, part 2. chap. 7. Cave's Primitive Christianity, chap. 7. Doddridge's Lectures, Lect. 198, 199. Dodd, on Rev. i. 10. Whit-
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by, on Matt. xii. 1. Luke vi. 1. Acts xx. 7. 1. Cor. xvi. 1, 2. Bayley's *Pratice of Piety*, 71st ed. page 143. &c. Watts's *Holiness of Times*, &c. disc. 1. app. 1.

3. In after ages to the present time.

In the reign of King James I. a book of sports, or declaration was drawn up by bishop *Morton*, to encourage recreations and sports on the Lord's day. This declaration was ordered to be read in all the parish churches in *Lancashire*, which abounded with papists; and *Wilson* adds, that it was to have been read in all the churches in *England*; but Archbishop *Abbot*, being at *Croydon*, flatly forbade its being read there. In the reign of King Charles I. Archbishop *Laud* put the king upon republishing this declaration, which was accordingly done. The court had their balls, masquerades, and plays on the Sunday evenings; while the youth in the country were at their Morrice-dances, May games, church and clerk ales; and all such kind of revelling. The severe pressing of the declaration made sad havock among the *Puritans*, as it was to be read in the churches. Many poor clergymen strained their consciences in submission to their superiors. Some read the fourth commandment to the people—*Remember the Sabbath-day to keep it holy*—adding, *This is the word of God, the other the injunction of man.*—*Mr. Buck.*

A Society of gentlemen, after asserting "that the Sabbath commenced from the beginning of the world; that it is of moral obligation; and that the translation of the Sabbath from the seventh to the first day of the week was derived from apostolical institution;" they add, "And now by observing our Christian Sabbath, we comply with our moral obligations by dedicating to God a certain portion of our time; we commemorate the creation of the world by a dedication of one day in seven; we duly remember the redemption of mankind, by observing the first day of the week (the day of our Redeemer's

deemer's resurrection) for that one in seven."—
British Apollo.

"For the transgression and breach of this day, God hath declared himself much to be grieved, as it may appear from him, who for gathering of sticks on the Sabbath-day was stoned to death. But alas, all these notwithstanding, it is lamentable to see the wicked boldness of those that will be counted God's people, who pass nothing at all of keeping and hallowing the Sunday. And these people are of two sorts; the one sort, if they have any thing to do, though there be no extreme need, they must not spare for the *Sunday*, they must ride and journey on the *Sunday*, they must drive and carry on the *Sunday*; they must row and ferry on the *Sunday*; they buy and sell on the *Sunday*: finally, they use all days alike, work days and holy days are all one. The other sort is worse; for although they will not travel nor labour on the Sunday as they do on the week-day, yet they will not rest in holiness, as God commandeth; but they rest in ungodliness and filthiness, prancing in their pride, pranking and pricking, pointing and painting themselves to be gorgeous and gay: they rest in excess and superfluity, in gluttony and drunkenness, like rats and swine: they rest in brawling and railing, in quarelling and fighting: they rest in wantonness, in toyish talking, in filthy fleshliness, so that it doth too evidently appear, that God is more dishonoured, and the devil better served on the Sunday than upon all the days of the week besides."—
Homily on the place and time of Prayer.

A provincial synod, held at *Mascon* in *France*, shews what anciently was, and should be always done on this day:—"We ought carefully to observe the Lord's day, which hath given us a new birth, and delivered us from our sins. Let no man therefore presume to attend his suit, nor pleasures, nor pretend necessity to yoke his cattle, and plow on this day; but spend the time in hymns and the praises of God.

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And if the church be not at too great a distance, let him be sure to hasten thither, and pour forth his soul in tears and prayers, making both eyes and hands share in the devotion. It is the everlasting day of rest, insinuated to us under the shadow of the Jewish sabbath. And it is very meet we should celebrate this day with one accord, whereon we are made what we were not. For we were the servants of sin, but are now become the children of grace by (faith in) his resurrection, whose righteousness is imputed to us. Let us give our Lord a free and cheerful service, by whose goodness we are ransomed out of the dark dungeon of error and impiety. And if any man neglects, and sets at nought this our wholesome advice, let him be well assured, that God will punish him as he deserves, and he shall be also subject to the censures of the church. If he be a lawyer he shall lose his cause; if husbandman or labourer, corporally suffer; but if in holy orders, we command him to be suspended for the space of six months.”—*Morer's Dial.*

Eusebius in his life of *Constantine* informs us, that when he embraced Christianity, he appointed that the Lord's day should be consecrated to prayer, which is the chief and first day of the week. Wherefore he commanded that through all the Roman empire, they should forbear to labour, or do any work on the Lord's day.

About the year 381 *Gratian*, *Valentinian*, and *Theodosius* being Emperors, an edict came forth to prohibit all shews on the Lord's day, Judges sitting in open court, all arbitration, and taking cognizance of any pecuniary business. Five years after, this law was revived by *Valentinian*, *Theodosius*, and *Arcadius*.

In the year 425 a petition was presented to *Theodosius* the younger, by the Council of *Carthage*, praying the law made by *Gratian* (much neglected) against public sights, might be re-enforced. Accordingly that Prince renewed the edict, and commanded that
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the circus and theatres in all places should be shut up on the Lord's day.

But the edict of the Emperor *Leo* in the year 469, *Zeno* and *Martian* being consuls, is much fuller and stricter for the observation of this great day. "It is our will and pleasure, saith he, that the holy day dedicated to the most high God, should not be spent in sensual recreations, or otherwise profaned by suit of law; especially the Lord's day, which we decree to be a venerable day, and therefore free it of all citations, executions, pleading and the like avocations. Let not the theatre be opened, nor our combating with wild beast seen on it. And if either birth-day or inauguration day happen to fall on it, we require it to be put off till the day following. If any will presume to offend in the premises, if he be a military man, let him lose his commission; if other, let his estate or goods be confiscated. And with respect to farmers he adds, "As to the pretence that by this rest an opportunity may be lost—this is a poor reason, considering that the fruits of the earth do not so much depend on the diligence and pains of men, as on the efficacy of the sun, and the blessing of God. We command therefore all, whether husbandmen or others, to forbear work on this day of our resurrection. For if other people (meaning the Jews) keep the shadow of this day in a solemn rest from all secular labour on their sabbath, how much rather ought we to observe and celebrate the substance, a day so ennobled by our gracious Lord, who saved us from Destruction!"

In the year 588 *Gunthrum*, king of *Burgundy*, and about two years after *Clotair*, king of *France*; and about two centuries forward, *Pepin*, another king of *France*, made laws to the same effect.

Charles the Great, following the example of his father *Pepin*, convocated the clergy in five several places, to make canons for the keeping of this day; and withal published this edict:—"We ordain, (as

it is required in the law of God) that no man do any servile work on the Lord's day : i. e. that they employ not themselves in the works of husbandry, in dressing their vines, plowing their ground, making hay, fencing or hedging, grubbing and felling trees, digging in the mines, building houses, planting orchards ; and that they do not go a hunting in the fields, or plead in the courts of justice ; that women weave not, or dress cloth, do no needle work, or card wool, nor beat hemp, nor wash linen, nor shear sheep : But that they come all to church, to magnify the Lord their God, for those good things which on this day he bestowed upon them." This law was re-enforced in a synod at Rome, under Pope *Leo IV.* about the year 853.

Theodorus king of the *Bavarians*, made this order, that, " If any person on the Lord's day yoked his oxen, or drove his wain, his right-side ox should be forfeited ; or if he made hay, and carried it in, he was to be twice admonished to desist, which if he did not, he was to receive no less than fifty stripes." About the year 1174, the Emperor *Emanuel Comnenus* confirmed the decrees of his predecessors.

Thus the civil power proceeded. Nor was the church backward to assist in a point which so much concerned her own well-being. And therefore we find many constitutions and canons on the same subject, too numerous and long to transcribe. A. D. 807, a synod at *Eliberis* in *Spain* ; about 368 the council of *Laodicea* ; about 401 the fourth council of *Carthage* ; Under *Clodoveus* king of *France*, with the bishops in the first council of *Orleans* ; king *Childebert*, in the third council of *Orleans* ; the council of *Narbon* ; another synod was held at *Auxerre* in *Champaign* in 590 ; the third council of *Toledo* in 627 ; the provincial synod at *Chalons* in *Burgundy* in 654 ; the twelfth council of *Toledo* ; the sixth general council of *Constantinople*, where were present 125 bishops, the Emperor himself, *Constantinus Pogonatus*, being president, in

692 ; a synod at *Dingofalinum* about 772 ; at *Rome* under Pope *Eugenius* about 826 ; provincial council of *Paris*, 829 ; and many others—all unite in enforcing the strict observation of the *Lord's day*.

" It seems impossible for men to be saved without sanctifying one day in seven, says Mr. *Bonnell* ; I mean in the ordinary course of living. Less than this, will not keep their minds above sin and the world. And all visits and idle chat is to be avoided, and we ought to be altogether alone, or in company and conversation that may edify."

" The name, whether it shall be called *Christian Sabbath*, is not much worth contending about, says the pious *Baxter* ; undoubtedly the name of the *Lord's day*, is that which was given to it by the Spirit of God, Rev. i. 10. The question is not so much of the name as the thing ; whether we are to spend the day in holy exercises ; to settle your consciences in this, you have all these evidences at hand—

1. By the confession of all, you have the law of Nature to tell you, that God must be openly worshipped, and that some time should be appointed for his worship.

2. It is confessed by all Christians, that Christ rose on the first day of the week, and appeared to his congregated disciples on that day, and poured out the Holy Ghost on that day, and that the Apostles appointed, and Christian churches observed their assemblies and communion ordinarily on that day, John xx. 1. 19, 26. Acts ii. 1. xx. 7. 1 Cor. xvi. 1, 2. Rev. i. 10. Matt, xxviii. 19, 20. John xvi. 13—15. Rom. xvi. 16. 2 Thess. ii. 15.

3. It is also confessed, that the universal church, from the days of the Apostles down till now, hath constantly kept holy the *Lord's day* in the memorial of Christ's resurrection, and that as the will of Christ delivered to them by or from the Apostles.

4. It is confessed, that it is still the practice of the universal church.

5. The laws of the land where we live command it, and the king by proclamation urgeth the execution; and the canons, homilies and liturgy shew that the holy observation of the Lord's day, is the judgment and will of the governors of the church.

6. It is granted by all, that more than this is due to God, and that the life that is in every Christian telleth him, that it is a very great mercy to us.

7. Common experience tells us, that where the Lord's day is more holily and carefully observed, knowledge and religion prosper best; and that more souls are converted (to God) on those days, than on all the other days besides.

8. Reason and experience tell, that if men were left to themselves, what time *they* would appoint for God's public worship.

9. All must confess that it is more desirable for unity and concord's sake, that all Christians held their holy assemblies on one and the same day.

10. And all that ever I have conversed with, confess, that if the holy spending of the Lord's day, be not *necessary*, it is *lawful*; and therefore when there is so much to be said for the Necessity of it too, to keep it holy is the safest way."—*Baxter's Christ. Direct.*

"In the year 1585, says Mr. Neal, the Lord's day (or Sunday) was now very much profaned, by the encouraging of plays and sports of the evenings of those days, and sometimes in the afternoons. The Rev. Mr. Smith, in his sermon before the University of Cambridge, the first Sunday in Lent, maintained the unlawfulness of those plays; for which he was summoned before the Vice Chancellor, and upon examination offered to prove, that the Christian Sabbath ought to be observed by an abstinence from all worldly business, and spent in works of piety and charity; though he did not apprehend we were bound to the strictness of the Jewish precepts. The parliament had taken the matter into consideration, and passed a bill for the better and more reverent observation of
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the Sabbath, which the Speaker recommended to the queen (Elizabeth) in an elegant speech, but her Majesty refused to pass it, under pretence of not suffering the parliament to meddle with matters of religion, which was her prerogative. However, the thing appeared so reasonable, that without the assistance of a law, the religious observation of the sabbath grew into esteem with all sober persons, and after a few years became the distinguishing mark of a Puritan."

In the year 1595, Dr. *Bound* published his *Treatise on the Sabbath*, wherein he mentions the morality of a seventh part of our time for the worship of God; that Christians are bound to rest on the Lord's day, as much as the Jews on the Mosaical Sabbath, the commandment of *rest* being moral and perpetual; that therefore it was not lawful to follow our studies or worldly business on that day; nor to use such recreations and pleasures as were lawful on other days, as *shooting, fencing, bowling, &c.* This book had a wonderful spread among the people, and wrought a mighty reformation; so that the Lord's day, which used to be profaned by Interludes, May-games, Morrice dances, and other sports and recreations, began to be kept more precisely, especially in corporations. All the Puritans fell in with this doctrine, and distinguished themselves by spending that part of sacred time in public, family, and private acts of devotion."
—*Neal's History*.

"In order to put a stop to the growth of Puritanism, and silence the objections of Papists against the strictness of the reformed religion, his Majesty (James I.) published *A declaration to encourage recreations and sports on the Lord's day*, contrary to his proclamation in the first year of his reign, and to the articles of the church of *Ireland*, ratified under the great seal 1615, in which the morality of the Lord's day is affirmed. It was drawn up by Bishop *Moreton*, and dated from *Greenwich*, May 24, 1618, and is to this effect: That for his good people's recreation, his Majesty's pleasure

sure was, that after the end of divine service, they should not be disturbed, letted, or discouraged from any lawful games, such as dancing, either of men or women, archery for men, leaping, vaulting or any such harmless recreations; nor having of May-games, Whitsun-ales, or Morrice-dances, or setting up of May-poles, or other sports therewith used, so as the same may be had in due and convenient times, without impediment or let of divine service; and that women should have leave to carry rushes to the church for the adorning of it, according to their old customs; withal prohibiting all unlawful games to be used on *Sundays* only; as bear-baiting, bull-baiting interludes, and at all times (in the meaner sort of people prohibited) bowling."

Two or three restraints were annexed to the declaration, which deserve the reader's notice. (1.) No recusant (i. e. papist) was to have the benefit of this declaration. (2.) Nor such as were not present at the whole of divine service. Nor (3.) Such as did not keep to their own parish churches, that is, *Puritans*. This was hard on the Puritans, as they believed the morality of the fourth commandment, and that no ordinance of man could make void the law of God."--*Ibid.*

In 1633, "Complaint having been made to the Lord Chief Justice *Richardson*, and Baron *Denham*, in their western circuit, of great inconveniences arising from revels, church ales, and clerk ales on the Lord's day, the two judges made an order at the assizes for suppressing them, and appointed the clerk to leave copies of the order with every parish minister, who was to give a note under his hand, to publish it in his church yearly, the first Sunday in February, and the two Sundays before Easter."--*Ibid.*

"The day before the recess of the parliament, Sept. 8, 1641, it was resolved by the Commons, "That the Lord's day should be duly observed and sanctified; that all dancing, or other sports, either before

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or after divine service, be forborne and restrained; and that the preaching of God's word be promoted in the afternoon, in the several churches and chapels of this kingdom; and that ministers and preachers be encouraged thereunto. The Chancellors of the two Universities, the heads of Colleges, all patrons, vicars and church wardens, are to make certificate of the performance of these orders; and all defaulters to be returned to parliament before the 30th of October next."—*Ibid.*

"After the suppression of revels, &c. on Sundays, by Judge *Richardson*, *Laud*, Archbishop of *Canterbury*, wrote a letter, Oct. 4th, 1633, to *Pierce*, Bishop of *Bath* and *Wells*, for fuller information. Bishop *Pierce*, in answer to this letter acquaints the archbishop, "That the late suppression of the revels was very unacceptable, and that the restitution of them would be very grateful to the gentry, clergy, and common people." He then proceeds to explain the nature of these feasts. "There are, says he, in *Somersetshire*, not only feasts of dedication (or revel days) but also church ales, clerk ales, and bid ales.

The feasts of dedication is in memory of the dedication of their several churches.

Church ales are when the people go from afternoon prayers on Sundays to their lawful sports and pastimes in the church-yard, or in the neighbourhood, in some public-house, where they drink and make merry.

Clerk Ales (or lesser church ales) are so called, because they were for the better maintenance of the parish clerk.

Bid ale is, when a poor man decayed in his substance, is set up again by the liberal benevolence of his friends at a Sunday's feast.—*Ibid.*

In the times of the civil wars in 1642, "though the discipline of the church was dissolved, there was nevertheless an uncommon spirit of devotion among the people in the parliament quarters; the Lord's day

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was observed with unusual strictness, the churches being crowded with numerous and attentive hearers three or four times in the day; the officers of the peace walked the streets, and shut up all public houses; there was no travelling on the road, nor walking in the fields, except in cases of absolute necessity. Religious exercises were set up in private families, as reading the scriptures, family prayer, repeating sermons, and singing psalms, which was so universal in the city of *London*, that you might walk the streets on the evening of the Lord's day without seeing an idle person, or hearing any thing but the voice of prayer or praise from churches, or private houses."—*Ibid.*

"The parliament affairs being low, and their councils divided, they not only applied to heaven by extraordinary fastings and prayer, but went on vigorously with their intended reformation. They began with the Sabbath, and on March 22, 1642-3 sent to the Lord Mayor of the city of London, to desire him to put in execution the statutes for the due observation of the Lord's day; his Lordship accordingly sent his precept the next day to the Aldermen, requiring them to give strict charge to the church wardens and constables within their several wards, that from henceforth "they do not permit or suffer any person or persons, in times of divine service, or at any time of the Lord's Day, to be tipling in any tavern, inn, tobacco shop, ale house, or other victualling house whatever, nor suffer any fruiterers or herb women to stand with fruit, herbs or other victuals or wares in any streets, lanes or allies, or any other ways to put those things to sale, at any time of that day, or in the evening of it; or any milk woman to cry milk; nor to suffer any persons to unlade any vessels of fruit, or other goods, and carry them on shore; or to use any unlawful exercise or pastimes; and to give express charge to all inn keepers, taverns, cook shops, ale houses, &c. with-

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in their wards, not to entertain any guest to tippie, eat, drink, or take tobacco in their houses on the Lord's Day;—and if any person offend in the premises, they are to be brought before the Lord Mayor, or one of his Majesty's Justices of the peace, to be punished as the law directs." This order had a very considerable influence upon the city, which began to wear a different face of religion to what it had before. May 5, the book tolerating sports upon the Lord's day was ordered to be burned by the hands of the common hangman in *Cheapside*, and other usual places; and all persons having any in their hands were required to deliver them to one of the Sheriffs of *London* to be burnt."

"Religion was the fashion of those times; (King Charles, I. An. 1644.) the assembly was often turned into a house of prayer, and hardly a week passed without solemn fasting, and humiliation, in several churches in *London* and *Westminster*; the laws against profaneness were carefully executed; and because the former ordinances for the observation of the Lord's Day were not effectual, it was ordained, April 6, that all persons should apply themselves to the exercise of piety and religion on the Lord's Day, "That no wares, fruit, herbs, or goods of any sort, be exposed to sale, or cried about the streets, upon penalty of forfeiting the goods. That no persons, without cause, shall travel, or carry a burden, or do any worldly labor, upon penalty of ten shillings, for the traveller, and five shillings for every burden. That no person shall, on the Lord's Day, use, or be present at any wrestling, shooting, fowling, ringing of bells for pleasure, markets, wakes, church ales, dancing, games or sports whatsoever, upon penalty of five shillings to every one above fourteen years of age. And if children are found offending in the premises, their parents or guardians to forfeit one shilling for every offence. That all May poles be pulled down, and none others erected. That if the
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several fines cannot be levied, the offending party shall be set in the stocks for the space of three hours. That the king's declaration concerning lawful sports on the Lord's Day, be called in, suppressed, and burnt. — *Ibid.*

In a provincial council held at *Clove shoo* or *Chiff* A. D. 747, the King and nobility being present (where the Archbishops and Bishops assembled for regulating the worship of God in parochial churches then newly erected in many places) the fourteenth canon is, express, that the Lord's Day ought to be celebrated with due veneration, and devoted only to divine worship. (*divino tantum cultui dedicatus*) and the presbyters are required to officiate in their several churches, both in preaching and praying; and the people are required to let alone their common worldly affairs, and to attend the public worship of God."

"The canons of *Egbert*, Archbishop of *York*, are as clear and as full for the Northern province, as the other for the Southern, Can. 104, That nothing is to be done on the Lord's day, but what tends to the worship and service of God. And Can. 36, That Christ sanctified the Lord's day by his resurrection."

In the *Saxon* canons, 24, it is said, that the Lord's day, on which our Saviour rose from the dead, is to be devoted wholly to the service of God, except only works of necessity and charity.

These canons are translated from those of *Theodulfus*, Bishop of *Orleans*, A. D. 786. And it is observable, that as the Christian religion prevailed in these Northern parts, so the religious observation of the Lord's day was enforced, as appears by the canons of the Gallican church, as well as this. As in the famous canon of the council of *Mascon*, A. D. 585, where the bishops assembled, complained of the neglect of the Lord's day, and agreed to put the people upon a stricter observance of it. And so before in the council of *Orleans*, A. D. 538." — *Bp. Stillingfleet.*

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“ In the service of the church we are instructed, when we hear this commandment read, to beg that God would *have mercy upon us*, for our past breaches of it; and that *our hearts may be inclined*, in future to keep this law.||” — *Dr. Sympson*.

“ Our porchial and rational depravity turns upon two capital hinges, says Mr. *Fletcher*; the *profanation* of the Lord’s Day, and the *immorality* which flows from the neglect of the education of children. Till these two great inlets to wickedness are stopped, we may expect to see our workhouses full of aged parents forsaken by their prodigal children, of wives deserted by their faithless husbands, or of the wretched offspring of lewd women, and idle and drunken men. Nay, we may expect to see the jails, and even the gallows stocked with unhappy wretches, ready to fall a sacrifice to the safety of their neighbours, and the penal laws of their country. “ It is a common observation, (says Dr. *Gibson*, bishop of *London*) that public criminals, when they come to their unhappy end, and make their dying declarations to the world, frequently charge the sinful courses in which they have lived, to their *neglect and abuse of the Lord’s day*, as the first occasion of leading them into all other sorts of wickedness. And considering how frequently these declarations are repeated, and how many other instances of the same kind, though less public, are notorious enough to those who will observe them; they may well be a warning to us, to consider a religious

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|| “ The compilers of our English Common Prayer Book (Mar 1549, in the third year of King Edward VI.) were Dr. Cranmer, Archbishop of Canterbury, Martyr; Dr. Goodrick, Bishop of Ely; Dr. Skip, Bishop of Hereford; Dr. Thirlby, Bishop of Westminster; Dr. Day, Bishop of Chichester; Dr. Holbeck, Bishop of Lincoln; Dr. Ridley, Bishop of Rochester, afterwards Bishop of London, Martyr; Dr. Cox, the King’s Almoner; Dr. Tayler, Dean of Lincoln, Martyr; Dr. Heynes, Dean of Exeter; Dr. Redman, Dean of Westminster; Mr. Robinson, Archdeacon of Leicester. — See Dr. Goodman’s Comp. Inquiry, and Dr. Courter. — W. Wilkes.

gious observation of the Lord's day as the best preservative to virtue and religion; and the neglect and profanation of it as the general inlet to vice and wickedness.

"The want of Christian education in children (says a clergyman of *Manchester*) is one principal cause of the misery of families, cities and nations; ignorance, vice and misery being constant companions. The hardest heart must melt at the melancholy sight of such a number of children, both male and female, who live in gross ignorance, infidelity, and habitual profanation of the Lord's day? What crowds fill the streets or the fields, tempting each other to idleness, play, lewdness, and many other species of wickedness? Is it any wonder, we should have so many undutiful children, unfaithful apprentices, disobedient servants, unruly workmen, disloyal subjects, and bad members of society? Whence so much rapine, fornication, and blasphemy? Do not all these evils centre in *ignorance and contempt of the Lord's Day*? and shall we do nothing to check these growing evils?"

"Persons concerned for the welfare of the next generation, adds Mr. *Fletcher*, and well-wishers to church and state, have already set us a fine example in general. They have attempted to remedy these evils by setting up *Sunday Schools*, which by keeping children from corrupting one another, by promoting their attendance on divine worship, and by laying the principles of useful knowledge in their minds, and of true piety in their hearts, bid fair for a public reformation of manners; and seem well calculated to nip in the bud, the vices of *ignorance and impiety*, so common among the lower and more numerous class of the people."

"*Leo* the Emp. enacted, That the lady of days (Sunday) should be a day of rest, and of holy worship, as also seemed good to the divine apostles: whereby it appears he only confirmed by a new law, what
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had been before established by the Apostles, but was now through time and corruption somewhat decayed. Our own ancient kings before the Conquest, took particular care hereof, and made strict laws hereabout. Let the Sabbath be kept from noon-tide of Saturday till Monday morning, says *Edgar's* fifth law, and *Canute's* fourteenth. If a servant work on Sunday by his lord's command, let him be free, and his lord pay 50s. ; if without it, let him be whipt, or pay an answerable value. If a freeman work on that day, let him lose his freedom, or pay 60s. If a priest, let his punishment be double : King *Ina's* third Saxon law."—*Gregory*.

" It is mentioned Rev. i. 10, *I was in the spirit on the Lord's Day*. From the beginning, says *Calmet*, the day of the resurrection of our Saviour, i. e. the day after the Sabbath, was honoured by *Christians* very particularly. To preserve the remembrance of this day, so glorious to *Jesus Christ*, and so beneficial to his church, the apostles thought fit to transfer to the Lord's Day, that rest which had been observed by the *Jews* on their Sabbath." Mr. *Calmet* then refers to the words of *Barnabas*, *Ignatius*, *Justin Martyr*, *Irenæus*, *Tertullian*, *Origen*, &c.

" Thus there have been three *epochas*, or dates, from which the Sabbath has been counted, (1) From the first day of the creation. (2) From the first day of the falling of the manna. (3) From the first day of gospel dispensation. But still it is the seventh day makes the sabbath which God blessed ; and the seventh which we now observe, is as much, and as truly the Sabbath which God sanctified, as ever it was from the beginning of the world."—*Dr. J. Tayler*.

Thus we have seen what respect and attention both the church and the state in this and other nations have paid to the religious observance of the Lord's Day : with what laws, penalties, and vigour they have enforced it.—Nor do I think that numerous body of religious professors called *Methodists*, have been behind

others, their brethren, in this matter. [In the minutes of their annual conference in the year 1782, they say, "Several members of our society who make conscience of sabbath breaking, have been much distressed ; *barbers* in particular. What can be done to relieve them?—A. 1. Let no members of our societies have their hair drest on *Sunday*. 2. Let all our members that possibly can, employ those *barbers*." In 1785 they ask, "Is it proper to sell any books on the Lord's Day?—A. By no means. Neither to talk of worldly things, more than is strictly necessary. Q. Is it lawful to employ a hair dresser, on a *Sunday*?—A. We are fully persuaded it is not." In 1795 they say, "What directions shall be given concerning the keeping of the Lord's Day holy—A. We are afraid, that some of our people are not sufficiently attentive to this ordinance of God. We therefore strongly recommend the religious observance of that sacred day ; and desire our assistants to exclude every person from the society, who buys or sells on the Lord's Day, unless the sin be acknowledged and forsaken ; except in the cases of medicine for the sick, or of supplying necessities for funerals." In 1803 when *Sunday drilling* was in agitation, they insert in their annual minutes two paragraphs in the act of enrollment, wherein our fatherly Sovereign has made provision for scrupulous consciences ; and introduce them by saying, "As we are well acquainted, brethren, with your conscientious attachment to the holy Sabbath of the Lord, it may give you satisfaction if we insert here the paragraphs in the act of enrollment, which refer to that point.—And now, brethren, we most earnestly, and from a full conviction of the necessity of the case, beseech you to comply with the requisitions of Government with cheerfulness and alacrity, *fully using your privilege in respect to the Sabbath-day*."

In their general Minutes, or code of laws, it is said, "No person ought to continue a member of our society who learns the military exercise as a volunteer on

on the *Lord's day*. Nor any one, who after having been warned of the evil, who will attend in order to see them exercise on that day. Let none of our people make any *wake* or *feast*, neither go to any on the *Lord's day*, but bear a public testimony against them." And in the rules of the society, and among the evils that every member is to avoid, one is, "the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling." And in 1804, it is asked, "How shall we further enforce the observance of the *Lord's day*? *Ans.* Let all the rules which have been made for the observance of the Lord's day be strictly enforced; and let no books be sold at any of our chapels on any account on that day; and let all the preachers press upon the people in their sermons and exhortations the dreadful consequences of profaning that holy day."

It should seem that the Methodists are publicly known to be strict observers of the Lord's day, as may appear from the words of *V. Sabbatirus* (supposed to be Mr. Benson's opponent) "When I am thus a *stickler* for the religious observance of this day, let me not be supposed one of those persons denominated *Methodists*, nor as belonging to any other sectarian society."

Fourthly. Of the Eternal Sabbath.

There appears to have been a mystery in, and a partiality for the number *seven*. Mr. *Simpson* seems struck with its importance.—"In opening this book (*Revelations*) we presently find, says he, that the number *seven* is continually occurring. The fact is, that besides its usual signification, it is likewise considered in scripture, as a number of *Perfection*. In the sacred books, and in the religion of the Jews, a great variety of events and mysterious circumstances are set forth by the number *seven*. God consecrated the *seventh* day, on which he ceased from his work of

creation, as a day of rest and repose. Indeed, the term seems to have had some peculiarly sacred or mysterious meaning. *Cain* was to be avenged *seven* fold, and *Lamech* *seventy* and *seven* fold. There were saved in the Ark, of every clean beast by *sevens*. *Jacob* bowed before *Esau* *seven* times; served for *Rachel* *seven* years; and the Marriage feast was continued *seven* days. *Pharaoh* saw in his dream *seven* well favored kine, and *seven* ill favored; *seven* good and *seven* bad ears of Corn; there are *seven* years of plenty and *seven* years of scarcity. The priests in making sacrifice was to sprinkle the blood *seven* times, and oil with his finger *seven* times. *Balaam* had *seven* altars, *seven* bullocks, and *seven* rams. *Samson* had *seven* locks of hair on his head, and was bound with *seven* great withs. When *Jericho* was to be taken, *seven* priests bearing *seven* trumpets must surround the city, *seven* times or *seven* different days. When *David* removed the Ark he offered *seven* bullocks and *seven* rams. *Elisha's* servant was to go look for a cloud *seven* times; and *Naaman* was commanded by the Prophet to wash in *Jordan* *seven* times. When king *Hozekiah* cleansed the Temple, the priests sacrificed *seven* bullocks, *seven* rams, *seven* lambs, and *seven* he-goats. The king of Persia had *seven* Counsellors and *seven* Chamberlains. *Seven* Princes were admitted into his presence, and the Queen had *seven* maidens to attend her. *Job's* friends were commanded by God to offer an atonement for their sins *seven* bullocks and *seven* rams.

“ This peculiarity of stile is still more frequent in this book of Revelation. Here are *seven* churches, *seven* golden candlesticks, and *seven* stars. The Lamb is described as having *seven* horns, and *seven* eyes, which are the *seven* spirits of God. There are *seven* spirits before the throne of God, and *seven* lamps of fire. The history of the church is described under *seven* seals, *seven* trumpets, and *seven* vials. The little book is announced by *seven* thunders, and contains *seven* visions; as the whole book of Revelation naturally,

naturally divides itself into *seven* parts, and, moreover comprehends *seven* periods of time. Lastly, the whole is completed in the *Millennium*, or *seventh* millenary of the world, there being a thousand years of grace and peace, harmony and love, after six thousand of sin and sorrow, confusion and division."

"The number *seven*, says Dr. *Strauchius*, was not only in great esteem among the superstitious *Gentiles*, who consecrated it to *Apollo*, as *Photius* in his *Excerpta ad Nicum*. assures us ; but also among the *Christians* many wonderful things are spoken of the mysterious character of *seven*. St. *Augustine* makes *seven* resulting from *three* and *four* a very perfect number. The first of these (*viz.* *three*) says he, is wholly odd, and denotes excellency ; the other is properly equal, and denotes the mother of Justice, Equability, and a sacred agreement in things. This number *seven* is also assumed into the most sacred mysteries ; it is concerned in the formation of corporeal things, and appears as a symbol of perfection. Others, as *Philo*, *Robertus Pontanus*, &c. reckon up those things wherein the number *seven* is concerned ; as that most sacrifices were offered by *sevens*, as *seven* bullocks, *seven* rams, which were likewise observed by that mercenary prophet *Balaam*, Numb. xxiii. 1. Nor do we want examples of it among the *Gentiles*.

"And those who reckon up the mysteries of the number *seven*, tell us, that the chief Priests of the Jews were reckoned to *seven* months of the year, and continued *seven* days. In the Pascha they eat the unleavened bread *seven* days, and then they reckoned *seven* weeks to Pentecost. Many festival days were celebrated in the *seventh* month. Wisdom hath built her house on *seven* pillars : in the lamps of the sanctuary there were *seven* candles : St. *John* in the Revelation saw *seven* golden candlesticks ; and in *Zacharia* a stone had *seven* eyes. In the New Testament there are *seven* deacons chosen : and through the whole Apocalypse of St. *John*, the different states of the church is described

scribed by the number *seven*. Christ commands him to write to the *seven* churches in *Asia*, and their *seven* angels: the mystical book was sealed with *seven* seals: *seven* angels, with *seven* trumpets, and *seven* vials, represent the state of the church in the last days. They add instances of the like nature in natural things, viz. that there are *seven* planets, *seven* fixed stars called the Pleiades, and *seven* called Hyades; and both the Bears are figured with *seven* stars. There are *seven* habitable climates in the earth, &c. &c."

"*Shebah*; this is the name of the number *seven*, says Mr. *Holloway*; which was first applied to the *seventh* day, the day of rest, sanctified for the commemoration of the completion of this system, as a type of the completion of all things, in the great *Sabbath* or day of rest in glory. The primary idea is of *saturity* and *fulness*; which (if we had not fallen) we should have enjoyed according to our capacity in this world, till our translation; but which we are not now to promise ourselves here, but are to expect hereafter in the true *seventh*, or *fulness* of joy in the presence of God.—Psal. xvi. 11.

"As the number *seven* was for the *fulness* or completion of things after and beyond *this* system, so were there several things both physical in the system; and spiritual, in the patriarchal and legal church, that were *figurative* and representative of this *FULNESS*; as the *seven* eyes, or lights reflected on the planets; the *seven* spirits acting upon, and, protruding the orbs of those lights. The candlestick with *seven* lamps in the tabernacle; the *seven* trumpets of rams' horns, Josh. vi. 4. which were typical of the *perfection* of the *light* of Christ, and the Holy Ghost. Here to refer *sevenths* of days; the *sevenths*, with *sevenths* of *sevenths* of years; and which were made sacred and representative of higher things to be attained by the resurrection and in the world to come."—*Holloway*.

"The *Heptad* (*seven*) was so called, qu. (*septas sebas-mou-axios*) worthy of veneration: thence *Pythagoras* held

held this number to be most proper for Religion. He also held, that it is perfect ; thence it was (as the Pythagoreans conceived) that creatures born in the *seventh* month live."—*Stanley*.

"The number *seven* was, says Mr. Parkhurst denominated from this root (Shebang) because on that day Jehovah *completed* or finished all his work, or made it sufficient for the purposes intended by it. The *seventh* day was also sanctified or set apart, from the beginning, as a religious sabbath or rest, to remind believers of that rest which God then entered into, and of that *completion* or *fulness of joy* which is in his presence for evermore.—Psal. xvi. 11."

"Observe, says Mr. T. Reader, so important is the number *seven* to us, with respect to the *Lord's day*, which is a *seventh* part of our time, that the Lord not only makes the age of the world *seven thousand* years, and manages the affairs of the last three thousand of it in this book (Revelations) by *sevens* ; viz. *seven* seals, *seven* trumpets, and *seven* vials ; but he has also represented his own courts in heaven as having *seven* angels especially standing before him, distinguished amidst the thousand thousands who minister to him, and the ten thousand times ten thousand who stand before him.—Dan. vii. 10.

"Every week affords a lively emblem of the *seven* thousand years of the world's age : And after the conclusion of that week, which introduced the most interesting passover the Jewish nation had ever kept, our Lord rose from the dead early in the morning of the next day, which began another week ; and which was, with relation to that remarkable week, an *eighth* day ; which our Lord has made the Christian Sabbath.

"It is written concerning the Sabbath in the ten commandments, says St. Barnabas, which God spake in the mount Sinai to Moses, face to face ; *Sanctify the Sabbath of the Lord with pure hands, and a clean heart*. And elsewhere he saith, *If thy children shall keep my Sabbaths,*

Sabbaths, then will I put my mercy upon them, Jer. xvii. 24. And even in the beginning of the creation, he makes mention of the Sabbath: *And God made in six day the works of his hands; and he finished them on the seventh day, and he rested the seventh day, and sanctified it*, Gen. ii. 2. Exod. xx. 11. xxxi. 17. Consider, my children, what that signifies, *he finished them in six days*. The meaning of it is this; that in six thousand years the Lord will bring all things to an end; for with him one day is as a thousand years, as himself testifieth, saying, *Behold this day shall be as a thousand years*, Psal. xc. 4. 2 Pet. iii. 8. Therefore, my children, in six days, that is, in six thousand years, shall all things be accomplished. *And rested the seventh day*: he meaneth this; that when his Son shall come, and abolish the season of the wicked one, and judge the ungodly, and shall change the sun, moon, and stars; then he shall gloriously rest on that *seventh day*. He adds lastly, *Thou shalt sanctify it with clean hands and a pure heart*: Wherefore we are greatly deceived if we imagine that any one can now sanctify that day which God has made holy, without having a pure heart in all things."—*Bp. Wake*.

"The reason of the institution of this festival (the Sabbatical year) was principally to instruct the people in the duty of depending upon divine providence, says Mr. *Lewis*; and this solemnity, as some conjecture, was a shadow of the everlasting Sabbath expected in the Heavens. And this is supposed to be the foundation of the opinion of a learned Rabbi, who asserts that the world should continue for seven thousand years, but the seventh thousand should be the great Sabbatical year; the six thousand answering to the six working days of the week, and the seventh to the Sabbath. His words are, Six thousand years shall the world be, and again it shall be destroyed; two thousand shall be void; two thousand under the law, and two thousand under the *Messias*."

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“ This perpetual ceasing was represented to the *Jews*, says Mr. *Calvin*, by the keeping of one day among *seven* : which day, to make it to be observed with greater devotion, the Lord commanded with his own example. For it availed not a little to stir up man's endeavour, that he may know that he tendeth to the following of his Creator. If any man search for a secret signification in the number of *seven* : forasmuch as that number is in the scripture the number of *perfection*, it was not without cause chosen to signify everlasting continuance. Wherewith this also agreeth, that *Moses* in the day that he declareth that the Lord did rest from his works, maketh an end of describing the succeeding of days and nights. There may be also brought another probable note of the number, that the Lord thereby meant to shew that the Sabbath should never be perfectly ended, till it came to the last day. For in it we begin our blessed rest, in it we do daily proceed to profiting more and more.”

“ The primitive Christians, says Mrs. *Fletcher*, highly esteemed this holy day—they adored their Creator ; they rejoiced in the resurrection of their Lord. They considered it as a day of peculiar mercy, and as a *type* and earnest of that *seventh* or sabbatical thousandth year of the world (Bp. *Newton* on the Prophecies, vol. iii. p. 341.) when myriads of blessed Martyrs (and perhaps the most eminently holy out of every generation) shall receive the fulfilment of their hope.”—See Rev. xx. 4, 5, 6.

Mr. *Allix*, after enlarging on Gen. ii. 3. says, “ We may gather from the first chapter of the Epistle to the *Hebrews*, that the sense we have put on the third verse of the second chapter of *Genesis*, is the same which the *Jews* have always had of it. The Apostle, discoursing from those words of *David*, Psal. xcv. *To whom I swear in my wrath, that they should not enter into my rest*, doth suppose a three-fold rest : the first of which is the rest of the Sabbath, of which
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mention is made in the second of *Genesis*, where we have the first institution of it; the second was the rest in the land of *Canaan* promised to the *Jews* upon their enduring all those trials in the *Wilderness*; the third, the rest in *Heaven*, of which the two foregoing were but the figures."

The two last Sabbaths Mr. *Henry* lived on earth, he employed and enjoyed in *Chester*. "And I cannot let it pass without a particular observation, says his biographer, Mr. *Tong*, that the two last Sabbaths he spent on earth, God should direct him to a subject so suitable to what he had appointed, and was so speedily to be performed by him. Those two Sabbaths he was wholly taken up with the thoughts of that eternal Sabbath and Rest, which the spirits of *just men* enjoy in *Heaven*; the last Sabbath but one he preached from Heb. iv. 9. and the last of all from the first verse of that chapter." On the 9th ver. Mr. *Henry* says there is,

"1. A *literal* sabbath designed to be observed in the gospel church.

2. A *spiritual* sabbath, designed to be enjoyed by all believers.

3. An *eternal* sabbath remains for the people of God.

Doct. *The happiness of Heaven, is the constant keeping of a Sabbath.* Heaven is a sabbath. This is to make those that love sabbaths long for heaven—to make those that long for heaven love sabbaths. Let us see wherein heaven is like a sabbath.

1. The sabbath is a divine appointment; so is heaven. The day which the Lord hath made, Psa. cxviii. 24. which he hath revealed, Neh. ix. 14. So heaven, 'tis of God's preparing, Heb. viii. 2. which he has revealed, 2 Tim. i. 11.

2. The sabbath is an ancient appointment: it was from the beginning, Gen. ii. 1, 2. heaven was so, Matt. xxv. 34.

3. The sabbath was made for man, Mark ii. 27. For the benefit and comfort of man; for man's ease, honour,

honour, and advantage, in keeping up communion with his Maker. So heaven is said to be *prepared for man*.

4. The Sabbath is a lasting appointment, the other feasts of the Lord were not so. Present comforts are expiring, but heavenly comforts are durable. The Sabbath was out of the six days of creation; so heaven will survive all God's works; when heaven and earth are in another sense finished, 2 Pet. iii. 7, 13.

Comparison between the christian and the eternal Sabbath, drawn by Mr. Wells.

1. "Our *earthly* Sabbath doth resemble our *heavenly*, in the *holy* nature of it. They are *both* holy: our Sabbath *here* is called a *holy day*, Exod. xxxv. 2. Our *future* Sabbath shall be an everlasting *holy day*.

2. In the duties and *employments* of it. In our Sabbath *below* our whole business is with God: and all our employment in our *celestial* Sabbath will be to *rejoice in God*, and to *glorify God*.

3. In the *enjoyments* of it. Our Sabbath in this life is a day of *fellowship with God*.—As for our enjoyments in our *heavenly* Sabbath, they may be all summed up in the *beatifical vision*.

4. In the *rest* of it. To *work* upon our christian Sabbath is to *defile* it; our *sweat* is our *sin*. There remains a *rest* for the people of God, Heb. iv. 9. The Greeks call it a *Sabbatism*, our future Sabbath and rest being all one.

5. In its *splendour* and external beauty. On our *christian* Sabbath, we put on our *best attire*, &c. In our *heavenly*, we shall be cloathed with brightness, splendour and glory, as with a *garment*.

Our Sabbath below falls infinitely short of our Sabbath above.

1. The two Sabbaths differ in their *duration*. 2. In their *purity*. 3. In the fulness of their *enjoyments*. 4. In their *suavity* and *delight*. 5. In this, the one is the *representation* of the other."

II. Directions how to keep the Sabbath Day *holy*.

First. Negatively: or what works are *forbidden*.

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1. *We are not to spend it in servile works, or business of our own calling*, Luke xxiii. 3. Neh. xiii. 15. John v. 10, 18. Exod. xxxiv. 21. Jer. xvii. 21, 22.

Bede distinguishes between the *Patriarchal* and the *Jewish Sabbath*. The former he calls a *carnal*, and the other a *spiritual Sabbath*; the former lay in a strict abstinence from labour; but the other in prayer, devotion, and spiritual contemplations.

“Adam was not to live in idleness while in innocence: he was to till the garden six days, and rest on the seventh, and serve his Creator in the beauties of holiness.”

“We are not to do our own work; that is, says Dr. Gill, to follow any trade, business or occupation employed in on other days; otherwise there are works of piety, mercy, and charity to be done; and also of necessity, for the preservation of life, the comfort and health of it, our own and others.—It is to be employed more especially in acts of public worship, in assembling together for that purpose, in preaching, and hearing the word preached, in prayer and singing praises, in private acts of devotion, both before and after public worship—The whole of the day should be observed, from morning to evening; the early part should not be spent in sleep, nor any part spent in doing a man’s own business, in casting up his accounts, and setting right his shop-books; nor in carnal pleasures, in games and sports; nor in walking in the fields; nor in taking needless journies. But besides public worship, men should attend to reading the scriptures, prayer, and meditation, and christian conferences; and in such pious exercises should they spend the whole day.”

“Be particularly careful in observing the Sabbath day, (says Mr. Pyle on the Text,) by setting it apart from all common business and employment, and devoting it to the worship and service of God. Upon this occasion too, God gave him a fresh warning, how special a regard they were to pay to the observation of the weekly Sabbath: this being instituted as one of the special tokens, and honourable badges of their being the worshippers of the *one true God*, the Creator of the world, and their almighty Deliverer from
Egyptian

Egyptian bondage; and they his peculiar church and people. Inasmuch, they were not to do any work upon this day; no, not so much as that of building the *Tabernacle*, or any thing belonging to it; because the *Tabernacle itself* was built for the worship of God, one principal part of which worship was, the religious observation of the *Sabbath*; which therefore must not be violated by any laborious work even about that.

“But some may say, “If the weather be unseasonable thro’ the week, do not reaping and gathering in, in *that case*, become marks of *necessity* on the Sabbath?” By no means, says, says Mr. *Fisher*; because any unreasonableness of the weather that may happen, being common and general, proceeds only from the course of God’s ordaining providence, which was not to distrust, in regard of promise, that, while the earth remaineth, *seed time and harvest*, &c. shall not cease, Gen. viii. 22.”

“By the fourth commandment, says Sir *Richard Hill*, we are not only forbidden to profane the Sabbath, but are enjoined to keep it *holy*; yet this commandment is so dreadfully despised, that there is, perhaps, more sin committed on the *Lord’s day*, than all the other days of the week besides. Among the notorious breakers of the Sabbath, may be reckoned all persons who make *Sunday* a day of worldly business; of buying and selling; or of settling their accounts; and of writing letters about their temporal concerns: likewise, all those who travel journeys, without absolute necessity; and who pay idle gossiping visits on that day. The Sabbath is also profaned by those who wilfully stay away from public worship; and still more so by those who go to meet their neighbours at church, on purpose to carry on their worldly business with them, either in the house of God, or as soon as they come out of it. Also by those, who instead of meditating and praying over what they have heard from the pulpit, go away and revile the ministers, the truths, and the people of God. It is likewise profaned by those who go to church perhaps only to see and to be seen, to show their new cloaths, or to admire other people’s persons or dress: and by those who stay at home on Sunday, because

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they think their cloaths not good enough to go among the congregation; all which is owing to abominable *pride*, and therefore highly displeasing to God, who dwelleth only in the humble and contrite heart.—It is also profaned by parents, masters and mistresses, who give their children and servants no godly instructions on that day, but suffer them to make it a day of mere worldly discourse, of idle wandering abroad, and of following their vain pleasures and amusements, Isa. lviii. 13.”

“How sad a reflection is it, says Mr. *G. Burder*, that 10,000 hair-dressers are perhaps employed every Sunday! Not to mention the vast number of coach-men, chaise-drivers, hostlers, publicans and servants of all descriptions; thousands of those are constantly debarred from the means of grace, and live, and die—like Heathens.”

“As this commandment, says Mr. *Brown*, prohibits all manner of civil business, travelling, carnal talk, &c. (Isa. lviii. 13.) it were to be wished that multitudes of this generation, would consider how they will reconcile their carnal journeyings, their shaving, their cleansing of houses, their idle recreations, their unnecessary sleeping, their idle chat, or clubbing in the tavern on it, thereto; or how they will answer for these at the judgement seat of Christ.”

“They sin against this commandment, says William, bishop of Gloucester—1. That put no difference between this festival and the common days of the week, Lev. xix. 30.—2. They that set themselves, or compel, or entice others to needless worldly labour, and servile works on this day, Neh. xiii. 15.—3. They that refuse or neglect to come to the solemn assemblies of the church, to hear, and assist at divine offices. Heb. x. 25. Jude 19.—4. They that being superiors, suffer those under their authority to be absent, and neglect holy duties.—5. They that spend the day (or any part of it) in idle and vain sports, forbidden recreations, or actions of sin and folly. Eat, drink, discourse, or sleep it away. 1 Cor. x. 7. Isa. lviii. 13.—6. They that travel unnecessary journeys. Mat. xxiv. 20. Exod. xvi. 29. Acts. i. 12, Neh. xiii. 15, 19.—7. They that buy and sell, keep markets and fairs, follow or assist in law suits, Neh.

xiii.—8. They that neglect charitable duties. 1 Cor. xvi. 1, 2. James ii. 15. Gal. iv. 10. Col. ii. 16."

Lyndwood distinguishes 1. Works servile materially and formally, as plowing, sowing, markets, law days, &c. these are generally forbidden.

2. Acts spiritual materially and finally, as all acts of piety and devotion, and these we ought to attend upon with care and diligence.

3. Acts not servile in themselves, but done for a servile end, as studies and designs for gain.

4. Acts servile in themselves, but not so in their end, as the man taking up his couch on the Sabbath day, whom Christ cured.

Bp. Stillingfleet.

"*Thou shalt rest even in earing time and in harvest,* (Exod. xxxiv. 21.) the most busy times in the year. All worldly business must give away to that holy Rest: Harvest-work will prosper the better for the religious observation of the Sabbath day in Harvest-time. Hereby we must shew that we prefer our communion with God, before either the business or the joy of harvest."

Wesley.

"It is remarkable, says *Dr. Coke*, with what minute care the observation of the Sabbath is constantly provided for: no season, not even the most laborious and busy, was to exempt them from this duty."

"It was also enacted by the law, says *Mr. Orton*, that they should *rest* on the seventh day in *earing-time*, that is, the time of plowing and sowing; and in *harvest*. And no uncertainty of weather, or hazard of their corn being damaged, should be a reason for violating the sacred Rest."

"The word in the original signifies *Rest*, says *Mr. Lewis*, and it was expressly appointed as a *Sabbath* (or day) of *Rest*: because God then rested from his works, in memory of which they were to keep this day free from labour, that the belief of the creation of the world might be fixed in their mind; for it was a common saying of the *Jews*, that whosoever did any work on the Sabbath day denied the work of the creation. Concerning these days (the Sabbath and day of expiation) alone it is said, *Thou shalt do no work upon it.*"

Levi says, as soon as the Sabbath is begun, they are

obliged to leave all manner of work, and after having cleansed themselves in honour of the Sabbath, go to the synagogue, to the evening service of the Sabbath; and the women are bound to light a lamp of seven withs, in remembrance of the seven days of the week, saying the following grace: "Blessed art thou, O Lord our God, King of the universe, who has sanctified us with thy comforts, and commanded us to light the lamp of the Sabbath." This ceremony of lighting the lamp of the Sabbath is invariably assigned to the women, the reasons of which is, that as their original mother, by her crime in eating of the forbidden fruit, first extinguished the lamp of Righteousness, they are to make atonement for that crime, by rekindling it, in lighting the lamp of the Sabbath."

"Who then, in the christian sense of this law, are to be accounted transgressors of it? says Mr. *Harrison*? He answers,

Such as follow any worldly business on the *Lord's Day*, which might be deferred to another; Neh. xiii. 15. Exod. xvi. 29. Jer. xvii. 21, 22. Luke xxiii. 56.

Such as wilfully neglect the worship of God, especially in the public assemblies; Heb. x. 25. Lev. xxiii. 8. 1 Cor. xi. 20. Acts ii. 1. Jude 19.

Such as are careless of instructing, and unmindful of the behaviour of those under their charge; Prov. xxix. 15. Deut. iv. 9. Ch. vi. 7. Ch. xxxii. 46. Psalms lxxviii. 5, 6. 2 Tim. iii. 15.

Such as allow themselves in gaming, and other liberties ill suiting the solemnities and sacredness of the day; Isa. lviii. 13, 14. Luke viii. 14. James v. 5. 2 Tim. iii. 4. and above all,

Such as indulge themselves in such practices as would be highly sinful on *any*, and are much more so on *this day*. Jude 12, 13. 2 Peter ii. 13. Isa. lvi. 2."

Anno. 29. Car. II. Cap. 7. An Act for the better Observation of the Lord's Day, commonly called *Sunday*, wherein it is said, "That all and every person or persons whatsoever, shall on every Lord's day apply themselves

themselves to the observation of the same, by exercising themselves therein in the duties of piety and true religion, publicly and privately; and that no tradesman, artificer, workman, labourer, or other person whatsoever, shall do or exercise any worldly labour, business, or work of their ordinary calling upon the Lord's day, or any part thereof, (works of necessity and charity only excepted;) and that every person being fourteen years or upwards, offending in the premises, shall for any such offence forfeit the sum of five shillings; and that no person or persons whatsoever, shall publicly cry, set forth, or expose to sale, any wares, merchandizes, fruit, herbs, goods, or chattels whatsoever, upon the Lord's day, or any part thereof, upon pain that every person so offending, shall forfeit the same goods so cried, set forth or exposed to sale.

And it is further enacted, That no drover, horse-courser, waggoner, butcher, higler, their or any of their servants, shall travel, or come into his inn or lodging upon the Lord's day, or any part thereof, upon pain that each and every such offender shall forfeit twenty shillings for any such offence."

In it thou shalt not do any work.

"Therefore this confutes the shifts that men have, Oh! this is a trifle; such a small thing, I hope, doth not break the Sabbath, as to set forward any work against the next morning, we only set things in order, this work is little." But is it not your own work? Then, though it be never so little, it is a breach of God's commandment. And others alledge, "that it is a great matter, and makes much for my commodity to do it." But it is not so great as obeying of God, and keeping of a good conscience. Better it were that we should hazard some part of our estate, than the wrath of God to fall upon us. "But when our corn or hay lieth in hazard like to be spoiled by ill weather, what would you have us then do?" Trust in God's providence, who, as he hath commanded you to rest, so he will see that you will be no losers by resting: unless your negligence at other times, and your unbelief at that time,
bring

bring loss upon you. Faithful obedience was never any man's hindrance; but negligence and infidelity brings all their misery."

"In the register of Archbishop *Chicheley*, we find a special declaration, forbidding the *barbers* of *London* to exercise their calling on the Lord's day; and in a visitation of *Abp. Warham*, we find *barbers* and *butchers* presented to the spiritual court for exercising their several trades on that day, and admonished to forbear it, on pain of ecclesiastical censures.

"By the 1 J. c. 22. No shoemaker shall shew, to the intent to put to sale, any shoes, boots, buskins, startops, slippers or pontossies, upon the *Sunday*, on pain of forfeiting three shillings and four-pence a pair, and the value thereof."

"By the 3 C. c. 1. Forasmuch the Lord's day, commonly called *Sunday*, is much broken and profaned, by carriers, waggoners, carters, wainmen, butchers, and drovers of cattle, to the great dishonour of God, and reproach of religion; It is enacted, that no carrier, with any horie or horses, nor waggoners with any waggon or waggons, nor carrier with any cart or carts, nor wainmen with any wain or wains, nor drovers with any cattle, shall by themselves or any other travel upon that day, on pain of twenty shillings: or if any butcher, by himself, or any other for him by his privity or consent, shall kill or sell any victuals on the said day, he shall forfeit six shillings and eight pence." Dr. Burne.

"In it thou shalt not do all, that is, any work, neither may we defend ourselves, by pretending the urgency of the affair, *Exod. xxxiv. 21. In earing time and in harvest thou shalt rest.*—I don't well know what this version of ours means by *earing time*, says Mr. Gregory. The Hebrew word ——— signifies in *ploughing time*, whence the *Italian*, *Nel tempo dell' arare*; and ploughing is in order to sowing, whence the *Septuagint* renders it ———— *seed time*. Now tho' seed time and harvest call for most diligence and speed, because of the uncertainty of the weather, and the dependence of the whole year

year following upon the fruits thereof, yet Israel must rest even in seed time and harvest upon the seventh day. God knows we may spare him that day, and he will see that we shall be no losers thereby. The ingenious Guazzini assures thus:

Time can't be lost in praying unto him,
Who hath the sole command of time."

2. *We are not to travel on worldly business or pleasure,* Exod. xvi. 27—30. Luke vi, 1. Acts i. 12. Isa lviii. 13.

A Sabbath day's journey among the Jews was 2000 cubits, which was the distance from their tents to the tabernacle, according to *Button*, *Bp. Newton*, *Dr. Dodd*, *Dr. Whitby*, and others.

Their pleasures were to be of a spiritual nature, Psalm cxviii. 24. Isa. lviii. 13. and their exercise in the practice of godliness.

"The fourth commandment is ushered in with a peculiar emphasis, says *Mr. Buck*.—*Remember*, &c. This institution is *wise as to its ends*: That God may be worshipped; man instructed; nations benefited; and families devoted to the service of God. It is *lasting as to its duration*. The abolition of it would be unreasonable; unscriptural; Exod. xxxi. 13. and every way disadvantageous to the brute creation, to the body, to society, and to the soul. It is, however, awfully violated by visiting, feasting, indulgence, buying and selling, working, worldly amusements, and travelling."

"Look into the streets, says *Bp. Porteus*, on the Lord's day, and see whether they convey the idea of a *day of rest*. Do not our servants and our cattle seem to be almost as fully occupied on that day as any other? And, as if this was not a sufficient infringement on their rights, we contrive, by needless entertainments at home, and needless journeys abroad, which are often by *choice and inclination reserved* for this very day, to take up all the little remaining part of their leisure time. A Sabbath day's journey was, among the Jews, a proverbial expression for a *very short* one; among us it can have no such meaning affixed to it. That day seems to be considered

dered by too many as set apart, by divine and human authority, for the purpose not of *rest*, but of its direct opposite, the *labour of travelling*, they adding one day more torment to those generous, but wretched animals whose service they hire; and who, being generally strained beyond their strength the other six days of the week, have of all creatures under heaven, the best and most equitable claim to suspension of labour on the *seventh*."

"Our Lord foretold the destruction of Jerusalem, (which came to pass about 42 years after his resurrection,) and exhorted his followers to pray *that their flight may not be in the winter*, for the hardness of the season, the badness of the roads, and shortness of the days, would all be impediments to their flight. *Nor on the Sabbath day*, add he, that you may not raise the indignation of the *Jews* by travelling, or bearing any burden on that day: a Sabbath day's journey among the *Jews* being but about a mile."

Bp. Newton.

"In the fourth and last commandment of the first table, it is said, *Remember to keep holy the Sabbath day*: by which words it is ordained and enjoined us to separate one day of seven from all bodily and service labour, not to idleness and looseness, but to the worship of God, which is spiritual and wholesome, says Dr. Beard. And what day fitter for that purpose, adds he, than *Sunday*? which was also ordained in the apostles time for the same end, and called by them *Dies Dominicus*, that is, The day of our Lord, &c."

"*They sin against this commandment*, says Dr. Jer. Taylor,—1. That do, or compel, or entice others to do, servile works without necessity or charity.—2. They that refuse or neglect to come to the public assembly of the church.—3. They that spend the day in idleness, forbidden or vain recreations, or the actions of sin and folly.—4. They that buy or sell without the cases of permission, (necessity.)—5. They that travel unnecessary journeys.—6. They that act in contentions, or law-suits, markets, fairs, &c.—7. They that on that day omit their

their private devotions, unless the whole day be spent in public.—8. They that by any cross or contradictory actions" act in the spirit of contradiction "against the church, &c."

3. *We are not to trade, buy or sell on this sacred day,* Neh. x. 31. Ch. xiii. 15, 16.

Of the breach of this law the prophets complain, Exod. xvi. 27. Neh. xiii. 15. Amos viii. 5.

"A third thing that called for a reformation, says Mr. Pyle, was, the profanation of the Sabbath, by labouring and trafficking on that day, which God hath so specially commanded to be kept holy. Upon this head the governor reprimanded the magistracy of the city with a becoming vehemence and courage: bidding them remember, that this was one of the provoking crimes for which God hath punished the nation with so long and dreadful a calamity; and have you no more concern for your country, says he, than to do all you can to reduce it again to the same condition!"

"All works of avarice, distrust, luxury, vanity, and self-indulgence, are entirely prohibited, says Mr. Scott: our affairs should be previously so arranged, that as little as possible of a secular nature may interrupt the sacred duties of the *Lord's day*. Trading, paying wages, settling accounts, writing letters, reading books on ordinary subjects, trifling visits, journies, excursions, dissipation, or converse which only amuses, cannot consist with keeping holy the day of the Lord: and sloth is a carnal, not a spiritual rest."

"It is clear, says Mr. Greenham, that all fairs and markets, buying and selling all wares whatsoever, small and great, are utterly forbidden, Neh. xiii. 15."

"Sins forbidden, says Mr. Ball, are all needness works, words and thoughts, about our calling or recreation.—Sins of *commission*: worldly cares, worldly business; as travelling, keeping fairs, (markets, feasts or wakes,) labouring in seed time or harvest, going on trifling errands, vain recreation; as bowling, shooting, hunting, drinking, &c.—Sins of *omission*: neglect of religious duties, in public or in private, in whole or in part, in matter or manner; as sleeping in the morning, or in the place of public worship, coming

too late, or going away too soon; not preparing for, or applying the word, &c."

"The custom of not touching money on the Sabbath day, was of long standing among the Jews, since we find it expressly mentioned by *Philo*."

Mr. *Fletcher*, in his *Nature and Rules of a Religious Society*, in *Madeley*, says, "No member shall profane the day of the Lord, by buying or selling, or doing such things as can be done on Saturday, or left undone till Monday. See *Isa*. lviii. 13, 14. *Num*. xv. 32, 35.

4. *We are not to gather fuel, or kindle a fire to forward our work on this day.* *Exod*. xvi. 23—25. *Ch*. xxxv. 3.

The man who gathered sticks on the Sabbath day was stoned to death. They were expressly forbid to kindle a fire, even to forward the work of the tabernacle; they were not to go to look for manna, nor to prepare on the Sabbath day what they had received on the day before.

"It is a great sin, says Mr. *Burder*, that wages are paid, provisions bought, houses cleaned, perhaps linen washed, on Sunday morning. By these, and other worldly employments, the best part of the day is lost."

"We sanctify and keep this day holy, when we spend it in God's most holy worship, says Mr. *Greenham*, for the increase of our own sanctification. It is no day to feast in, to feed our bodies with meats and drinks, but to feed our souls with holy things: it is no day to visit friends; it is no day to gather debts: it is no day for plays and worldly delights: but to be consecrated, and kept holy to the Lord."

"The Jews have an exalted notion of the Sabbath, says Mr. *Basnage*, and are infinitely afraid of violating the rest of it. These principles carry reason with them; for it is impossible to reflect on the miraculous death of that man, who had only gathered a few dry sticks to warm himself, without being terrified, and believing that God is peculiarly vigilant for the sanctification of this day, of which he has given us the example. They say also, *that he who violates the Sabbath, violates the whole law*, and undermines the foundation of religion; for he cannot fail in respect to this day, without denying the works of the creation, since God
hath

hath instituted it for its commemoration. They think also, that the Sabbath breakers deny the rewards and punishments of the other life."

Mr. Harmer, after speaking of the manner of observing the Sunday among the *Greeks*, the inhabitants of the island of *Jenedas*, (from Dr. Chandler,) the ancient *Egyptians*, and *Egyptianized Jews*, at the festival of the golden calf, *Exod.* xxxviii. 6—18, 19. adds, "The Sabbaths of *Jehovah* were to be observed in a very different form. Fires are often but little wanted for the purpose of warming themselves through the whole winter; they were necessary for cooking, but *no fires were to be kindled through their habitations on their Sabbaths*, *Exod.* xxxv. 3. there was to be no *feasting* then. It was to be a time of repose, not therefore of *dancing*, which it should seem is rather a violent exercise."

5. *We are not to spend it in needless visits, or idle recreations*, *Isa.* lviii. 13, 14.

"Above all, says Mr. *Burkitt*, take heed of making the LORD'S DAY your day of sports and recreations: this is a crime of tremendous guilt. Wo be to that man which destroys God's holy rest with his unholy sport. God's holy day calls for holy delight, *Isa.* lviii. 13. *Not doing thy pleasure on my holy day*. Thou art a poor man, and stealest time from thy family for unnecessary recreation on the week-day, it is *theft*; but to steal time from thy Maker and Redeemer on his day, is *SACRILEGE*: of the two, it is better to plough than to play, to dig than to dance."

"Every thing is forbidden that is inconsistent with the Design of the day, says Mr. *Burder*; which is to serve God, and edify our souls. Travelling, walking, or riding, for mere pleasure, trifling visits, paying and receiving wages, frequenting public houses, writing letters, settling accounts, reading books on ordinary subjects, yea, conversation of a worldly kind is here forbidden. Nor is it much better for persons to wander miles from home to hear different preachers, if they can hear the gospel at home. Even the beasts are not to be used unnecessarily."

Mr. *Hervey*, in his piece, entitled, *Serious Considerations on the prevailing Custom of Visiting on Sundays*,
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shews the iniquity of the custom, answers six objection, and declares, it is contrary to the divine prohibition, it breaks the divine command, the positive law of the Sabbath, it crucifies afresh our blessed Master, it grieves the Holy Spirit, and that on a dying bed the misimproving the Lord's day will be most *bitterly* regretted.

"To keep the Sabbath in an idle manner, says Bp. *Andrews*, is the Sabbath of oxen and asses. To keep the Sabbath in a jocular manner, to see plays and fights, or be taken up in vain discourses and conversations, is the Sabbath of the golden calf: but to keep the Sabbath in surfeiting and drunkenness, in chambering and wantonness; is the Sabbath of Satan, the Devil's Holiday."

"If we have any just regard to our eternal rest, says Dr. *Sympson*, of which the Sabbath now appointed is a type; how different will our thoughts, words and actions be, from those of drinking, sporting, trifling, rambling, or idling sensuality? Instead of getting a frame and temper of mind suited to the satisfactions and employments of the world above, such a one is despising his God, his soul, and a future state, and enflaming his passions and affections to the things of this earth. It is certain a mark of impious and irreligious man to make that a day to improve in vice and vanity, which God has appointed for our improvement in divine wisdom and solid goodness."

"I think it a greater sin to marry on the Lord's day than to yoke a plough, says Mr. *Frazer*, inasmuch as there must be some degree of carnal mirth, noise, confusion, which is inconsistent with that sacred day; the sinful continuance of this, I judge, to be a provoking profanation of the Sabbath, and we seldom see those marriages blest which are celebrated on that day." *Scraggs.*

"We are to rest from studying any books of science, but the holy scriptures and divinity.

From all recreations and sports, which at other times are lawful, Isa. lviii. 13, 14. Psalm xxxvii. 4.

From gross feeding, liberal drinking of wine, or strong drink, which may make us either drowsy, or unapt to serve God with our hearts and minds, Eph. v. 18, 19. Rom. xii. 11. Deut. xxviii. 47.

From

From all talk about worldly things, which hinders the sanctifying of the Sabbath more than working; seeing one may work alone, but cannot talk but with others."—*Bayley*.

Mr. *Bonnell* chuse to spend the Lord's day evening alone, or in such company where religion might be the only entertainment. But the rarity of such company, made him at last resolve to visit none upon that day but the sick or the afflicted; and to decline receiving visits, as much as possible; desiring to converse with God, and his own thoughts, till it was time to call his family together. Then he examined and instructed his servants, read, conversed, prayed; concluding the day with his other devotions."

But it will be objected, "What? shall men have no time for recreation? shall our servants have no refreshing from their painful toil and labour? God forbid: for a christian's life is full of joy and delight, and cannot want comfort." But if men will allow their servants recreations, let them allow part of their *own* time, and be liberal in that which is their own, and not in that which God hath given them no such warrant to bestow on their servants: this is a bad excuse."—*Dod and Cleaver*.

"It is to be a day of solemn rest, says Mrs. *Fletcher*, wherein, sequestered from all worldly business, (except acts of necessity or mercy) our whole employment and enjoyment may be, to worship the living God in spirit and truth. Too many mistake the design, and consequently the very nature of the Sabbath; they consider it a remembrance of the work of creation; and so it is; but then they look no further. And seeing it a day in which they may not work, they spend it in trifling conversation, idle diversions, or any insignificant employ, that will while away the tedious hours."

Secondly, positively, or what Works are *commanded*.

This command is to sanctify the Sabbath, says Bp. *Hopkins*: and it is observable, that whereas all the rest are either positive or negative: this is *both*. This commandment

mandment it speaks of a twofold sanctification of this day. The one which it hath already received from God ; the other which it ought to receive from man. And the former is given as a reason of, and motive to the latter. And we find this command strictly enforced by the double sanction of a promise, and a threatening, Jer. xvii."

"Such is the reverence (says one) due to the public exercises of devotion, that they require not only a ceasing from other works and thoughts for the time of the performing ; but also a decent preparation before hand, that so our thoughts and affections, which are naturally bent upon the world, and not easily drawn from it, may be raised to a disposition befitting such sacred employment."—Dr. *Sympson*.

The famous *Ainsworth* on the Text, says, "*Remember*—God speaketh thus of this commandment, to note the importance of it ; for he reckoneth the breach of this precept, one of the greatest sins in Israel, Ezek. xx. 12. Ch. xxii. 8. Ch. xxiii. 38, &c. Likewise to shew the antiquity of it, as being from the creation of the world, Gen. ii. 2, 3. and for that it was to be kept but one day in seven ; that when the time come it be not forgotten or neglected. In repeating this law, *Moses* saith, *Observe* (or keep) the Sabbath, Deut. v. 12. In Isa. lviii. 13. the Lord addeth two words more, to call the Sabbath a *delight*; and the holy of the Lord *honourable*: all which do shew the weight of this precept."

¶ "Concerning the Sabbath, says the learned *Grotius*, it uses to be particularly to be objected, that it is an universal and perpetual precept, not given to one people only, but in the beginning of the world, to *Adam* the father of them all. To which I answer, agreeably to the opinion of the most learned Hebrews, that this precept concerning the Sabbath is twofold : a precept of *remembrance*, Exod. xx. 8. and a precept of *observation*, Ch. xxxi. 13. (thus *Moses Gerundensis*, and *Isaac Aramas* distinguish.) The precept of remembrance is fulfilled, ^{1.} a religious memory of the creation of the world ; the precept

precept of observation consists in an exact abstinence from all manner of labour. The first precept was given from the beginning, and without doubt the pious men before the law obeyed it, as *Enoch, Noah, Abraham, Isaac, Jacob, &c.*"

"Remember, says Abp. *Usher*—1. To look back to the first institution of the Sabbath day in Paradise, Gen. ii. 3, before all sacrifices and ceremonies.—2. So to bear it in mind, as to live in continual practice of the duties we learned the Sabbath day last past.—3. To bethink ourselves before of the works of the Sabbath; and so to prepare ourselves and our affairs, (Luke xxiii. 54) that we may freely and duly attend on the Lord in the Sabbath approaching."

"We should prepare for the Sabbath before it comes, says Mr. *Brown*; by self-examination, timely (timely) laying aside our earthly business, thinking of the solemnity of the Sabbath, and longing for the approach of it, Neh. xiii."

Different nations begin the day at different hours. The Jews began the day at *sun set*, or as *Josephus* informs us, at six o'clock in the evening. *From even unto even shall ye celebrate your Sabbath*, Lev. xxiii. 32. "The Jews, Arabians, Athenians, and other Eastern nations, as well as the Africans, commenced the day from *sun set*."

Among the *Babylonians*, the *Chaldean* sooth-sayers, the *Syrians*, and the *Persians*, the *sun rise* gave date to the beginning of the day: and *Petavius* is of opinion, that in that computation these nations followed *Hipparchus* and *Ptolemy*.

The custom of calculating the days from *midnight*, is chiefly ascribed to the *Ausonians*, the most ancient inhabitants of *Italy*, with whom it is very well known the *Romans* did agree for many years.

The days began from *noon* among the *Umbrians*, a people well known in *Italy* near the *Apennine* mountains and the *Adriatic* sea, whom the *Greeks* supposed to be the only people that survived the general inundation."

—Dr. *Stranehius*.

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"In common life the greater part of the *Europeans* begin their day and hour at *midnight*: the *Italians* begin their day at *sun set*: the *Turks* begin their day a quarter of an hour after sun set."—*Sturm*.

"The word *remember*, seems to intimate, says Mr. *Burder*, the necessity of preparing for it. We should remember on *Saturday*, that the *Lord's day* is at hand. People in trade prepare for the *market day*, and why should not christians get ready for the Sabbath, which is the market day for their souls."

"The Lord saith only *remember* in this commandment for three reasons—1. Because tho' the law was written from the beginning, yet this fourth commandment was better kept in memory and in practice than any of the rest, and was but little before repeated, *Exod. xvi. 22—26.*—2. To shew what reckoning he maketh of the Sabbath, as men giving their sons or servants divers things in charge, say of some principle matter, *Remember this*—3. To shew how apt we are to forget it."—*Ford*.

"I would not have you meddle with any recreations, pastimes, or ordinary work of your calling, from Saturday night, eight of the clock, till Monday morning. For tho' I am not apt to think that Saturday night is any part of the christian Sabbath, yet it is fit then to prepare the heart for it."—Lord Chief Justice *Hale*.

1. *Works of piety towards God.*

Deut. v. 14. Lev. xvi. 31. Isa. lxvi. 23. Neh. ix. 14. Lev. xix. 3, 30. ch. xxiii. 38. 1 Chron. xxiii. 31. Num. xxviii. 9, 10. Isa. lvi. 2, 6. Ezek. xlvi. 1. Matt. xii. 5. Luke iv. 16. Acts xvi. 13. ch. xiii. 14. ch. xv. 21.

"Upon the *Arvit*, or *Eve* of the Sabbath, Dr. *Addison* informs us, they (the Jews) have a peculiar office, which begins with the 29th psalm: and then after a long thanksgiving, follows this benediction for the institution of the Sabbath, 'blessed be the Lord our God the Holy, thou hast sanctified the seventh day for thy glory, (having first finished the heavens and the earth), and hast blessed it above all days, and sanctified it above all times, as it is written in the law.' And here the institution of the Sabbath, out of *Genesis*, is expressly repeated.

"The

"The next office is that of the *Sabbath Morning*, where the rubrick directs them to rise before the sun, and to read the ordinary course of Psalms, till they come to the 19th, and then to begin their mattins.

"The third office is the *Mosaf*, or afternoon service, which begins thus : O Lord, thou shalt open our lips, and our mouth shall shew forth thy praise.

"The fourth office is that of the *Minha*, or Sabbath night : which being the same tenor with the last we but now mentioned, there needs no more but to name it. At the determination of the Sabbath, they have an additional *service*, at which tho' none are bound to be, yet all are present ; to shew their devotion to the Sabbath, and how loath they are to part therewith."

"We are to be employed in the morning of the Sabbath : In rising early to meditate on divine things, especially the work of redemption ; in reading God's truths ; praying to, and praising him in secret and in our families, Psalm xcii." *Brown.*

"This day is the first of the week, and therefore ought to be wholly dedicated to God, says Mr. *Warren* ; for he who created and redeemed us, has a just right and title to claim and challenge our (first and) best services. Let us remember to prepare every Saturday, the eve before the coming of the Holy Day ; and when the day is come, let us rise somewhat sooner than ordinary, and retire to our closets, and then take the proper duties of the day into our consideration ; which are these that follow ; self examination, secret prayer with ourselves in our closet, private prayer with our family, public prayer with our minister and neighbour, reading and hearing the word of God, receiving the holy communion, meditating upon the word and works of God, singing of psalms, conversing with good christians about holy things."

"Our first care in the sanctification of the Sabbath, must be to look well that our own souls be holy and sanctified," says Mr. *Greenham*.

Remember that it is a day for *heart-work*, says the pious Mr. *Baxter*, as well as for the exercise of the tongue, and ears, and knees ; and that your principle business is with
heaven :

heaven : follow your hearts therefore all the day, and see that they be not idle while your bodies are exercised : Nothing is done, if the heart do nothing."

"Look to the strict sanctifying of the sabbath, says Mr. *Alleine*, by all your households. Many poor families have little time else. O, improve but your Sabbath days as diligently in labouring for knowledge, and doing your Maker's work, as you do the other days in doing your own work, and I doubt not, but you may come to some proficiency."

The fourth commandment is a designation of *time*, says Dr. *Hammond*, for the special performing of *God's public worship*. For the *worship* itself being first settled, the branches, together with the object of it agreed on, in all reason, some *time* should be set apart for the *public* special performance of it. What is thus set apart to *God's* use, is said to be *sanctified* or *hallowed*, i.e. to have *separate* respect due to it, such, as that it must not ordinarily be mixed with *profane* and *common uses*, which is also the importance of *rest*, joined with the *hallowing*, the not mixing our worldly employments (on the same day) with our divine performances."

Not a *part* only, but the *whole* day is the Lord's, says Mr. *Flavel*, and it is as dangerous to halve it with God, in point of *time*, as it was for *Ananias* and *Saphira* to halve their dedicated *goods*, and bring in but a part. Remember, &c. is the command."

"The duties to be performed in the public assemblies, says Abp. *Usher*, are 1, To join in prayer with the congregation, Matt. xviii, 20.—2. To hear the word of God read, Luke iv. 16. Acts iii, 16. ch. xv, 20. Rev. i. 3.—3. To hear the word preached, Luke iv. 16, 22. Acts xiii, 14, 15, ch. xv, 21, ch. xx. 7.—4. To communicate in the sacraments, Acts xx. 7. 1 Cor. xi. 20.—5. Singing of psalms.—6. Exercise of the discipline of the church against offenders, 1 Cor. v. 4.—7. Collection for the poor, 1 Cor. xvi. 1, 2.

Private Duties : 1. Private prayer.—2. Reading the word.—3. Holy conference touching the word of God, and family talk of things belonging to the kingdom of God, Luke xiv. 7—16,—4. Examination of ourselves, and those belonging

to us.—5. Catechising our families.—6. Meditation upon God's word, properties, and works.—7. Reconciling those that are at variance.—8. Visiting the sick, relieving the poor, &c. 1. Cor. xvi. 1, 2, Neh. 8, 12."

Mr. *Saurin*, after proving the authority and sanction of the *Lord's day*, says, (as translated by my colleague,) "Is this day properly sanctified in this land? Alas! No! But let us sanctify it: 1. By meditating the works of Nature, especially of Redemption. 2. By assiduous, attentive, serious attendance in the House of God. 3. By banishing when there, worldly thoughts from our minds. 4. By after recollection and care not to enter into dissipative company. 5. By heads of families assembling their children and domestics, and suitably questioning and addressing them. And 6. by entirely abandoning, on that day, the cares and businesses which occupy the other days of the week."

"In obedience to this command, says Mr. *Martin*, the Jews dedicated the Sabbath day wholly to rest and religious purposes."

"The Sabbath Day must be a day not only of holy rest, but of holy works, says Mr. *Henry*, and the rest is in order to the work. The proper work of the Sabbath is praising God; every Sabbath day must be a thanksgiving day; and the other services of the day must be in order to this."

"The setting apart some portion of time for public as well as private devotion, says Dr. *Hildrop*, seems to be of moral obligation, and a part of natural religion, and was doubtless as ancient as the creation itself. This holy day, therefore, is properly and peculiarly *the Lord's Day*, and should be appropriated to his service, by all the exercises of public and private devotion."

"The week contains seven days, says *Chrysostom*, in loc. tom. 5, p. 523. Now see how the Lord hath distributed these days; he hath not taken the greater part to himself and left us the least, neither hath he taken half and left half;—no, the Lord is more liberal, he hath given thee six, and left but one for himself."

"The duties of this commandment are, says Dr. *Jer. Taylor*, 1. To set apart some portion of our time for the
immediate

immediate offices of religion, and glorification of God. 2. That it is to be done as God or his holy church hath appointed. 3. One day in seven is to be set apart. 4. The Christian's day is to be subrogated into the place of the Jew's day: the resurrection of Christ and the redemption of man was a greater work than to create him. 5. God on that day is to be worshipped and acknowledged as our Creator, and as our Saviour. 6. The day to be spent in holy offices, in hearing divine service, public prayers, frequenting the congregations, hearing the word of God read or expounded, reading good books, meditation, alms, reconciling enmities, remission of burdens and of offences, of debts and of works, friendly offices, provoking one another to good works; and to this and all servile works must be omitted, excepting necessary and charitable offices to men and beasts, to ourselves or others."

Mr. *Newcome* mentions three obligations enjoining us to sanctify the Lord's day.

1. Consider we the particular and instant care of God, in recommending the observance of the Sabbath to our remembrance *remember, &c.* 2. Consider, again, the equity and reasonableness of the sanction, from the liberal portion of time that God hath allowed us for the affairs and business of this present life: *Six days shalt thou labour.* 3. Lastly, Consider we also the solemn dedication of this day by God himself, to his own immediate worship and service; both from his own *example*, who rested the seventh day, after his six days work of creation; and by his *benediction*, who therefore blessed the seventh day, and hallowed it."

"Now the sanctification of the Lord's Day does not consist in a bare external rest from bodily labour, but in the exercise *piety*; and of such things as are proper to excite us thereto, such as reading God's word, hearing of sermons, religious conferences, holy meditations, and especially communicating the divine favours, whereby our souls may be excited to love of holiness. The true *Christian Sabbath* is abstaining from sin, and as a consequence thereof, entering into the rest which remain for the people of God; and upon this account the precept concerning the *Sabbath* is moral and of perpetual duration."—*Lunborch.*

The pious Christians did not think it enough to read, pray, and praise God at home, but made conscience of appearing in public assemblies. If persecution at any time forced them to keep a little close, yet no sooner was there the least mitigation, but they presently returned to their open duty, and publicly met all together. No trivial pretences, no light excuses were then admitted for any one's absence from the congregation, but according to the merit of the cause, severe censures were past upon them. The Synod of Illiboris provided, that if any man dwelling in a city (where usually churches are near at hand) for three Lord's Days absent himself from the church, he should for some time be suspended the communion, that he might appear to be corrected for his fault." — Dr. Cave.

"The Sabbath is called an *holy Sabbath* to the Lord," Ex. xvi. 23, says Mr. Wells.

1. There is *God's sanctification of it*, which is nothing else, but his *consecration and setting apart* the seventh part of every week *to his worship and service*.

2. There is *man's sanctification* which is nothing else, but man's *careful and sedulous spending this holy day* in the exercise of piety and religion: so that the Sabbath is *doubly fenced* against the encroachments of sin.

1. The Sabbath is holy *ab instituto*, from the institution of it. Gen. ii. 3. God breathed *holiness* into it, when he *first* gave life to it.

2. The Sabbath is holy *amandato*, from the command, Exod. xx. 8. This command hath the *great seal of a memento* upon it, carrying its body and character, singled out of all the rest, to have its *selah* affixed to it.

3. The Sabbath is holy *a promisso* from the promises annexed to the holy observance of it. To this command of *Sabbath sanctification*, we have not only the *naked bond* of a precept, but the *seal* of a promise, Isa. lviii. 13, 14.

4. The Sabbath is holy *a titulo*, from its denomination: it is twice called holy, Isa. lviii. 13. *God's holy day*: nay, *the holy of the Lord*, which is not without an *emphasis*.

5. The Sabbath is holy *a christi operatione*, from the works of Christ on this day, Luke vi. 6. He that came from
Heaven

Heaven doth only the works of Heaven upon this Heavenly day.

6. The Sabbath is holy, *ab apostolorum observatione*, from the manner of the apostle's observation. They spent the Sabbath in preaching, praying, in receiving the sacrament, Acts xx. 7, and performing those duties which have a *vein of holiness* in them.

7. The Sabbath is holy *a Joannis visione*, from the vision of John, the beloved disciple, Rev. i. 10. As if Christ deferred this *rare discovery* which he made to his *bosom* apostle to *his own day*, to put the *greater badge of honour*, and stamp the *greater character of glory upon it*."

"Of all those times of worship, the Sabbath, says Mr. Wilkes, was the most solemn; which God separated from other days of the week for his peculiar service, Isa. lviii. 13. This had always many privileges, which no other day of the week had.—1. The antiquity of its being blest and hallowed, Gen. ii. 3.—2. Its sanctification being registered by God's own finger, Exod. xxxi. 18.—3. The exact rest observed upon it—wherefore it was called the queen of rests.—4. God's distinction of it, in raining no manna that day, Exod. xvi. 27.—5. Any other feast might be transferred to it, but it to none.—6. No fast was to be observed upon it, because it is a day of rest and joy.—7. The whole week takes its denomination from it, Luke xviii. 13.—twice in a Sabbath, that is, twice in a week."

"Towards the decline of the day, says Dr. Taylor, be sure to retire to your private devotion: Read, meditate, and pray. In which I propound [propose] this method: On the *Lord's Day* meditate on the glories of the creation, of the works of God, and all his benefits to mankind, and to you in particular. Then let your devotion be humbly upon your knees, to say over the 8th and 9th psalms, and sometimes the 104th.

2. Works of Charity towards Man.

Mark xxvii. 28, Exod. xxiii. 12, Isa. lviii. 13, 14. Acts xiii. 15, 16, 42, 44, Luke xiii. 10. John v. viii. ix. Acts xviii. 4. John vii. 23. Acts xvii. 1, 2. Luke iv. 31, ch. vi. 6. Matt. xii. 12.

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"It is well observed by judge *Blackstone*, (book 4, page 63,) that besides the notorious indecencies and scandal of permitting any secular business to be publicly transacted on this day, in a country professing christianity, and the corruption of morals which usually follow the profanation of it; the keeping one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to the state, considered merely as a civil institution. It humanizes, by the help of conversation and society, the manners of the lower classes, which would otherwise degenerate into a sordid ferocity, and savage selfishness of spirit: it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness: it imprints on the minds of the people that sense of their duty to God, so necessary to make them good citizens: but which would be worn out and defaced by an unremitted continuance of labour, without any stated times to call them to the worship of their Maker."

"God hath work for us to do among our neighbours, says Mr. *Wesley*; God hath work for us to do in our families, and for our friends and enemies, instructing work, reproofing work, praying work, works of mercy and charity. We have a continual succession of work, every day hath its business: christians must have no sleeping days, their very *Sabbaths* must be working days: we must be at work for our souls, even on those days wherein we must do no bodily labour."

In addition to the quotation from Mr. *Warren*, as above, he says, "Doing offices of mercy and charity, to both souls and bodies of men; visiting the sick, giving alms to the needy, ministering to the imprisoned, and reconciling differences. He that does not all these duties, when health and opportunities are offered him, cannot be said to spend the Lord's day as he ought."

"Another duty incumbent upon parents, masters and governors of families, is, says Mr. *Gouge*, To look into the sanctification of the Lord's day, to see that the
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christian

christian Sabbath be sanctified as by themselves, so by their whole family, even by all under their care—1. As a day of *rest*: resting in special from all the works of their ordinary calling.—2. As an *holy* rest; by consecrating that time which they set apart from their worldly business, to the worship and service of God, in the duties belonging to such an holy day.—1. Look that your children and servants go with you to the ministry of the word: so did *Jacob*, Gen. xxxv. 2, 3. so did *Elkanah*, 1 Sam. i. 21.—2. Let there be a repetition of the sermons preached: either by yourself, or one of your family: so did *Jesus Christ*, Matt. xiii. 51. Mark iv. 34.—3. Singing of Psalms, Ps. cxviii. 15. Matt. xxvi. 30.—4. Reading some part of the holy scriptures.—5. Family prayer.—6. Catechising those under your care.—7. Godly conference.—8. Be sure suffer none under your roof to spend any part of the Lord's day either in idleness or in vain sports and pastimes, Isa. lviii. 13. St. *Austin* thought it better to plough on the Lord's day, than to dance or sport."

"Let me counsel you parents, masters and householders, says Mr. *Ruffel*, to catechise your children and servants, at least once every week, and instruct them in the principles of religion. Every Lord's day call them up earlier than you do on other days: and after they have done their necessary business, read to them part of God's word, and instruct them, pray with them, take them to the public worship of God; call them to an account of the sermon they have heard: and conclude the Lord's day, in reading, godly conference, singing of Psalms, and prayer."

"There is need of a weekly Sabbath," says Mr. *Brown*, that God may be more solemnly worshipped, the finishing of his principal work remembered, spiritual love encouraged, heaven represented, men's souls more regarded, and the bodies of men and beasts refreshed."

"Every parson, vicar or curate, upon every *Sunday* and *Holiday*, before evening prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish, in the ten commandments, the articles

articles of the belief, and in the Lord's prayer. And all fathers, mothers, masters and mistresses, shall cause their children, servants and apprentices, which have not learned the catechism, to come to the church at the time appointed, obediently to hear, and to be ordered by the minister, until they have learned the same. And if any minister neglect his duty herein, let him be sharply re-proved upon the first complaint, and true notice thereof given to the bishop, or ordinary of the place. If after submitting himself, he shall willingly offend therein again, let him be suspended. If so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed. And likewise, if any of the said fathers, mothers, masters or mistresses, children, servants or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn as aforesaid; let them be suspended by their ordinaries, (if they be not children) and if they so persist by the space of a month, then let them be excommunicated."

—*Const.* 59.

The pious *James Bunnell*, esq. was a religious observer of the Lord's day. He expressed a great dislike to the practice of some families in making the Lord's day a day of public feasting and entertainment; inasmuch as most of their servants are deprived of the benefit of it, being to them neither a day of rest nor devotion. To this purpose I find (says his biographer) the following remark of his, upon *David's* refusing to drink the water of Bethlehem, which three of his mighty men had hazarded their lives to bring him, 2 Sam. xxiii. 17. *Is not this the blood of the men that went in jeopardy of their lives? Therefore he would not drink it.* "Thou, says he to himself, goest to church, and enjoyest the ordinance of God: thy servant stays at home to dress the perishing food. How knowest thou but it is the jeopardy of his eternal life? Fear to eat of that meat that costs so dear.

"Remember. The Hebrew word which is here Eng-
 O 2 lished

lished *remember*, may signify either to call to mind somewhat before, or to keep in mind somewhat for afterwards, as appeareth Isa. xlvii. 7. Lam. i. 9. and sometimes *both*: and so it is to be taken in this place. For this holy law was given of God before it was delivered on mount Sinai, and was to continue for ever after.

“*Thou*. By this is meant, you which are the masters and mistresses, the fathers and mothers in families: for under this word, both are comprehended, because he adds, *thy son and thy daughter*: now, the son and daughter pertain equally to both parents. In charging the superiors to see that their family keep the Lord’s day, he meeteth with that common corruption that is in most men, who pretend that they will keep the day holy themselves, but that their children may be permitted to work or play. Nay, saith the Lord; *Thy son nor thy daughter*, &c. must not work nor profane it any way. Naming them first, because parents through natural affection, are ready to wink at them, and to let it slip, though they break God’s Sabbath by seeking their profit and pleasure; and they say, “Youth must have some liberty, we must let them have a little sport.” Not so, saith the Lord. However you bear with them in other things, at other times, yet you must look to them carefully that day, that in no sort they transgress it.

“Then he names the *man and maid-servant*, because commonly some lucre is gotten by their labour, and some commodity seem to follow, if they follow their worldly business: for which cause, men are slack to cause them to serve God, but would be content they should serve them. Therefore God saith also, Look to them. If any servant would be so wicked as to labour, yet thou must not put him to it, nor suffer him: seek not gain by his ungodly travail, for it is the gain of wickedness, and therefore better be without than have it. But I hope I may let my cattle be employed: Nay, saith the Lord, not *thine ox, nor thine ass, nor thy cattle*.”

Dod and Cleaver.

“All

“ All idleness, revelling, dancing, &c. are here condemned, Isa. lviii. 13. says Mr. *Greenham*. We are here forbidden to cause any man to break the Sabbath, directly or indirectly, by performing such duties (or work) for us, which we will not be seen to perform ourselves: that we compel and command so many as we can to the observation of the Sabbath: which if we do not, their sins, no doubt, run every Sabbath to our score. Here are guilty of spiritual murder, all such masters as retain their servants on the Sabbath day from the public means of their salvation.”—*Greenham's Catechism*, p 68.

“ The disobedience, looseness, and degeneracy of Servants, says Dr. *Sympton*, so commonly complained of in our days, is very much owing to the neglect of the Sabbath. It was a saying of Bp. *Reynolds*, “ Take care that your servants do their duty to God, and God will take care they do their duty to you.”

3. *Works of mercy towards the Brute Creation.*

Matt. xii. 12. Luke xiii. 16. Exod. xxiii. 12, Matt. v. 7. Gen. vii. 2. Job. iv. 11. Prov. xii. 10. Luke xiii. 11. Matt. xii. 11. Mark iii. 4.

Dr. *Hildrop*, after speaking of that part of the *brute creation* as are “ in a state of servitude and subjection, ministering in their proper place and order, to the pleasure and necessities of mankind,” adds, “ Upon this view they are represented to us both by reason and revelation, as the unhappy objects of our care and compassion, as guiltless sufferers for our transgressions: they declare it to be a breach of natural justice, an indication of a cruel and unnatural temper to abuse or oppress them; to increase the miseries, and to aggravate the sufferings of these innocent unhappy creatures, and to add by our barbarity to the weight of that bondage to which they are made subject by our disobedience; to put them to unnecessary labours, to load them with immoderate burdens, to punish them with immoderate severities, or withhold from them those refreshments which their state and condition requires. The wise man in the Book of Proverbs, ch. xii. 10. makes it an act of righteousness, the dictate of natural equity: *The righteous man regardeth the life of his beast, but the*
O 3 *tender*

tender mercies of the wicked are cruel. Where he plainly declares it to be the work and duty of a righteous man to be merciful to his cattle; and the property of an unjust and wicked man to be cruel and barbarous. God himself in the old law, guarded against this unnatural cruelty by several express commands and prohibitions in favour of those unhappy creatures, particularly in the fourth commandment, the rest of the *Sabbath Day* is declared to be for the ease and benefit of the cattle, as well as for their owners; as it is more expressly declared, *Exod xxiii. 12.* And at the 4th and 5th verses of the same chapter, there is particular injunction to shew mercy even to the cattle of an enemy, if we see them in distress.—And our blessed Lord himself mentions it as a special act of humanity and natural justice *to lead our oxen and asses to watering, or if they happen to fall into a pit, to pull them out,* though it were on the *Sabbath Day*, *Luke xiv. 5. Matt. xi. 11.* In *Deut. xxv. 4.* God prescribes a special law in favour of the oxen that treadeth out the corn, &c. We read in the book of *Jonah*, that God declares, that his compassion for the cattle, as well as for the people of *Ninevah*, had diverted the execution of the sentence denounced against them, *Jonah iv. 11.* That the mouth of *Balaam's* ass was miraculously opened to upbraid the cruelty of his rider, and his barbarous usage of a faithful old servant, that had never stumbled or fell with him before: *wherefore, says she, hast thou smitten me these three times? am not I thine ass, upon which thou hast ridden ever since I was thine unto this day, was I ever wont to do so to thee? and he said, Nay.* And when the angry prophet justified his severity to the poor beast, the angel of the Lord pleaded for the ass, and condemned the rider; *Wherefore, said he, hast thou smitten thine ass these three times; unless she had turned from me, surely I should have slain thee, and saved her alive, Numb. xxii. 28, 33."*

"We should shew mercy and kindness to our very beasts, says *Mr. Stackhouse*, allowing them some ease and refreshment from the painful drudgeries they undergo for our sakes."

"We are to rest from all works of our calling, though it were reaping in the time of harvest, *Exod. xxxiv. 21.*

"From

“ From carrying burdens, or riding abroad for profit, or for pleasure : God hath commanded that the *beasts* should rest on the Sabbath Day, because all occasions of travelling or labouring with them should be cut off from man. God gave them that day of rest ; and he that, without *necessity*, deprives them of that rest on the Lord's Day, the groans of the poor tired *beasts* shall, in the Day of the Lord, rise up in judgment against him. Exod. xxxiv. 21. Neh. xiii. 15. Jer. xvii. 21, 22, 27. Dent. v. 14. Rom. viii. 22. Dent. xxv. 4. 1 Cor. ix. 9.” Bayley.

“ But here may be objected—May one do no business ; may not one look to their cattle, serve their sheep, dress meat, make beds, milk their kine, and perform other labour of the like nature, upon the Sabbath day ? Yea, a Christian man may and must, on the Lord's Day, shew *mercy to the beast*, for this is a necessary work, and pleasing to God, who would have us be merciful not only to man, but to the dumb creature, as appeareth from Jon. iv. 11. Prov. xii. 10.” Dod and Cleaver.

4. *Works of necessity in peculiar circumstances.*

Mark ii. 27, 28, Luke vi. 1. 9. John vii. 22, 23.

“ We must remember, says Mr. Pickering, that charity and *necessity* do dispense with the Sabbath, and with ceremonies. If a town should be on fire, or if a city or a country should be presently assaulted by the enemy, in the time of the word preached, on the Sabbath Day, the preaching of the word, in those cases, must cease for a time, till by convenient help the *fire* be quenched, or the *enemy* taken or driven back.”

Dr. Godwyn informs us, “ The Jews have a saying, ‘ Peril of Life drives away the Sabbath :’ and the Christians, ‘ *Necessitas non habet ferias ; Necessity hath no holy days.*’ And that the Jews say, concerning the overthrow of Jericho, which according to their writings, fell on the *Sabbath Day*, ‘ He who commanded the Sabbath to be sanctified, commanded it also to be profaned,” in case of absolute *necessity*,

“ The Jews are willing to let things necessary to save men's lives on the Sabbath be provided for. And some will not doubt to say, that if ever they should be masters again of

Jerusalem

Jerusalem, they will not lose it again for fear of transgressing the Sabbath. And they have an usual saying, ‘*Peligro del alma quæbra el Sabbatho: That the hazard of losing a man’s life, dispenseth with the Sabbath.*’ Dr. Addison.

Works of necessity are such as cannot be deferred nor could be prevented, says Mr. N. Clarke; and of this sort are the saving of a man’s life, the resisting of an enemy, the rescuing our own or our neighbour’s goods, from any sudden casualty, and such like. And these works were never forbidden to be done on the *Jewish Sabbath*, and much less on the Lord’s Day. But they may be done on this day with a good conscience, even in time of divine service: for *necessity* makes that lawful to be done, which otherwise would not be so. But then men must not pretend necessity where there is none; nor ought they to draw a necessity upon themselves by their negligence or improvidence.

“Works of charity and necessity were always allowable on the Sabbath, but no other, Mark iii. 5. Luke vi. 10. The Israelites marched round Jericho on the Sabbath, by God’s own command, Jos. vi. 4. First, The Jews were great breakers of the Sabbath, Neh. xiii. 15. Secondly, They became superstitious in keeping it. They would not fight on the Sabbath to defend themselves from their enemies, 1 Mac. ii. 34, therefore was Jerusalem twice taken on the Sabbath; first, by *Ptolemy*, and then by *Pompey*.”—*Wilkes*.

The Pharisees, who were very strict observers of this law, complained of, and censured our Lord for breaking the Sabbath, by plucking the ears of corn, Matt. xii. 1. This, saith *Maimonides* was a kind of reaping, and therefore forbidden.

Dr. *Lightfoot* on this text cites a saying among the *Jews*, that there is no Sabbath at all in the Temple, and the servile works which are done about holy things are not servile. The *Septuagint* on Exod. xii. 16. says, *Ye shall do no servile work on it, (viz. the Sabbath) but that which shall be done for the sake of life, that only shall be done by you.*” From whence *Tertullian* and St. *Jerome* have observed, that the law allowed them to do on the Sabbath those things which belong to the preservation of life.

When

When *Antiochus Epiphanus*, king of *Syria*, invaded and took *Jerusalem* 168 years before Christ, *Philip* the *Phrygian*, whom *Antiochus* had made Governor of *Judea* and *Jerusalem*, found about 1000 Jews in a cave in the desert near *Jerusalem*. At first he laboured to persuade them to submission; but they all answered, they would rather die than forsake the law of their God. He then laid siege to the cave; it being on the Sabbath Day the Jews, out of a scrupulous observance of the day, would not do any thing for their own defence against the enemy, so were all cut off, both men, women, and children. *Mattathias* the priest, (1 Mac. ii.) and others being much grieved at hearing of this, and having debated the matter, they all came to this resolution, that the law of the Sabbath, in such a case of necessity did not bind, and therefore they unanimously decreed, that whenever they should be assaulted on the Sabbath Day, they would fight for their lives, and that it was lawful for them to do so; and having ratified this decree by the consent of all the priests and elders among them, they sent it to all others who stood out in the observance of the law of the Sabbath. Dr. Prideaux.

III. *The Judgements of God on Sabbath Breakers, and his Blessings on those who keep holy the Sabbath Day.*

1. *God's Judgements on Sabbath Breakers.*

Exod. xxxi. 14, 15. ch. xxxv. 2. Neh. xiii. 17, 18. Lam. i. 7. ch. ii. 6. Ezek. xx. 13. ch. xxii. 8, 26. ch. xxiii. 38. Amos viii. 5, 7. Jer. xvii. 27. Num. xv. 32-26.

"The observance of the Sabbath is enjoined as an indispensable duty through the whole law and the prophets, says Dr. *Hildrop*, and the violation of it is an heinous act of disobedience and rebellion against God; and the severest punishments are denounced against it. If any be so weak or so wicked as to declare he does not see it, he thereby plainly confesses he does not read them: if he says he knows it, he thereby confesses he does not believe them: but if he says he believes them, and yet acts in defiance of their plainest direction, he then may be truly said to add mockery to disobedience, and impudence to rebellion."

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The Sabbath being a sign, a mark, or badge, says Mr. *Derham*, to acknowledge God to be their God, it follows, that a neglect or contempt of that day, redounded to God; to slight that, was slighting God; to profane that, was to affront God; for the *punishment* of which, what more equitable penalty than *death*?"

"As the Jew's Temple was destroyed on their Sabbath Day; (Dion. fab. 748) so their Sabbath, yea, their whole civil and church state was dissolved together with their Temple." *Warren*.

"Stop and consider, says Mr. *Burder*, what will be the end of these things? Will not God require (requite) it? He certainly will. Yea, he often shews anger now against Sabbath breaking. It is dreadful to consider, how many persons are drowned, or otherwise destroyed, while committing this sin. There are ten times more accidents of this kind on the Lord's day than on other days. Sabbath breaking is the inlet of all other evil, and the certain road to ruin. Habits of vice, contracted by evil company on this day, are often their own punishment in this world. The drunkard beggars his family, and destroys his constitution; and the thief commonly ends his day at the gallows. How many dying malefactors have warned others to avoid this sin, confessing that it was by breaking the Sabbath they were brought to such a dreadful end."

"A wilful profanation of the *Sabbath* was a sort of *sacrilege*, and the offender was to be stoned to *death*. But notwithstanding the severity of this injunction, the same offices were executed in the temple on the *Sabbath* as upon common days; for it was proverbial to say, *There is no Sabbatism in the Temple*."—*Lewis*.

"Upon the morning watch that very day which they (the Jews) kept for their Sabbath, he (God) overwhelmed Pharaoh and all his host in the *Red Sea*, and saved *Israel* that day out of the hands of the *Egyptians*."—*Mede*.

Mr. *Fletcher*, in his short catechism, part 2, Q. 28. asks, "How does the *Sabbath day* prove there is a God? A. The Sabbath day kept from the beginning of the world, to thank God for the creation, proves there is a God; just

as

as one going to church on the fifth of November, to thank God that King *James* was preserved from the gun powder-plot, proves that there was such a Prince as King *James*. And therefore all Sabbath breakers are godly men, who destroy, as much as in them lies, a capital proof of the being of a God."

Among a variety of divine judgments that have been executed on *Sabbath breakers*, in all ages; the following well attested instances may suffice to shew, not only its inconsistency with the moral and divine law; but will likewise be a lasting reproach on the memory of that *Prince*, who, contrary to both, published by the aid and assistance of one of his *bishops*, a toleration for his subjects to sport away a considerable part of the *Lord's day*, as soon as the service of the church was over.

And notwithstanding that King is said afterwards to order it to be torn out of the printed volume of his works, the consequence did not stop here.

Pope *Leo X.* was so impudent as to make the *promises* and *threatenings* contained in the word of God, things to be *laughed* at, mocking the simplicity of those that believe them: and when cardinal *Bembus* quoted a place out of the *gospel*, the Pope answered, *Quantum nobis profuit fabula hæc de Christo? O what profit hath this fable of Christ brought unto us?* As he was one day sitting at meat, before he rose from the table, the hand of God struck him with a grievous sickness, whereof he died within three days.

Mr. *Wm. Rogers*, an Apothecary of *Cranebrook*, in *Kent*, exceeding much given to drinking and Sabbath breaking, was often admonished and persuaded by Mr. *Rt. Abbot*, minister of that place, to come to church; he had often promised, and as often failed: but one *Lord's day* in the morning, when he said he was ready to come, he was taken sick, and betook himself to his bed; but it proving only an ague, next morning he betook himself to his old course again. Next week the messenger of death came in good earned! In his raging despair he said, "I have been a fearful drunkard, &c. I have neglected my patients who have put their lives into my hands, and how many souls have I thus murdered;

dered; I have wilfully neglected God's house, service and worship; and though I purposed to go, God strikes me thus, before the day of my promise comes, because I am unworthy to come among his people."—He ended his miserable life in despairing death!

Mr. *J. Illingworth* gave Dr. *Simon Ford* an account of *John Duncalf*, whose hands and legs rotted off, according to his wish. In his affliction many sins laid heavy on his conscience, among which his constant *profaneness* had not been the least, in that he had a long time neglected all manner of service and worship of God, as well on the Lord's day as on other days; and that both in public and private. When Mr. *Jon. Newey* visited him, May 1, 1677, *John* said, For God's sake, Sir, pray for me.—Q. What shall we desire of God on your account?—*Ans.* Good Sir, that my sins may be pardoned, as loss of time, neglect of duty, and the service of God.—Q. Is not *Sabbath* breaking one?—*Ans.* O yes, yes! He died at *Kings-Swinsford*, in *Staffordshire*, June 21, 1677. His state was uncertain,—*Palmer.*

Mr. *Smithies*, curate of *St. Giles, Cripplegate*, in the confession and discovery of a condemned prisoner, executed May 25, 1687, saith, It was his earnest desire, that all young men especially, should take care not to mispend the *Lord's day*. And I do not know, saith he, that ever I observed any repentance in a condemned malefactor, who did not bitterly lament his neglect of duty to God on that day.

Edmund Kirk, executed at *Tyburn*, July 11, 1684, for murdering his wife; in his confession, acknowledged himself frequently guilty of profaning the *Lord's Day*: upon which holy day, said he, *I committed the heinous sin of murdering my poor wife!*

Some time since in *Bedfordshire*, at a match^e at foot-ball, being appointed on the *Sabbath Day* in the afternoon; while two were in the belfry tolling a bell, to call the company together, there was suddenly heard a clap of thunder, and a flash of lightening was seen by some that sat in the church porch, coming through a dark lane, and flashing in their faces,
much

much terrified them, and passing through the porch into the belfry, it tripped up the heels of him that was tolling the bell, and struck him dead upon the spot; and the other that was with him was so blasted with it, that he died shortly after!

At *Alcester*, in *Warwickshire*, upon the coming forth of the declaration for sports, a lusty young woman went on the *Sabbath day* to a green, not far off, where she said, she would dance as long as she could stand: but while she was dancing, God struck her with a violent disease, whereof, within two or three days after, she died.—*Dr. Twiss*.

A company of profane young men, on the *Lord's day*, early in the morning, went to *Claringdon Park* to cut down a *May-Pole*, and having loaded the cart with it, at *Milner's Bars*, entering into the city of *Salisbury*, one of the wheels fell into a rut, and giving the stolen tree a sudden jolt, it struck one of the company such a blow on the head, that it beat out his brains, so that he died on the place, and lay there a fearful spectacle of God's wrath, both against that Heathenish sport, and wilful profanation of the *Sabbath*! *Mr. Clark* says, "he diligently enquired into this narrative, and found it true."

"The penitential confessions of this city (London) and nation, in times of general calamity, declare, that for this iniquity they were punished. The fire of London, which began September 2, 1666, began upon a *Lord's day*. And then it was acknowledged, that whoever were the *Chaldeans* or *Babylonians* that kindled and spread those consuming flames, the *displeasure of God* was herein manifested against this city, for the despising of his *Sabbaths*. One of the writers upon that occasion says, "That the time shewed the trespass." And he adds, "that surely one of *London's* foulest scars was the profanation of God's holy day: no sin of latter years more generally and impudently acted." And when the *plague* raged here, in the orders for public fasts it is particularly mentioned, "That not keeping holy the *Lord's day* was one chief cause why such great and terrible *plagues* are broke in upon us." *Dr. Sympson*.

"The Lord, who is otherwise a God of mercy, com-
P
manded

manded *Moses* to stone to death the man, who, of a presumptuous mind would openly go to gather sticks upon the Sabbath day. The fact was small: true; but his sin was the greater, that, for so small an occasion, would presume to break so great a commandment, Num. xv. 32.

Nicanor offering to fight against the *Jews* on the *Sabbath day*, was slain himself, and 35000 of his men, 2 Maccab. xv. 1, 2, &c.

A husbandman grinding corn on the Lord's day, had his mill burned to ashes.

Another carrying corn on this day, had his barn and all his corn therein burnt with fire from heaven the next night after.

A certain nobleman, profaning the Sabbath usually in hunting, had a child by his wife with a head like a dog, and with ears and chops, crying like a hound.

A covetous flax wife at *Kingstadt*, in *France*, 1559, using with her maids to work at her trade on the Lord's day, it seemed to them that fire issued out of the flax, but did no harm: the next Sabbath it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after, it took fire again, burnt the house, and so scorched the wretched woman, with two of her children, that they died the next day: but, through God's mercy, a child in the cradle was taken out of the fire alive, and unhurt.

Stratford-upon-Avon, was twice on the same day twelve months, being the Lord's day, almost consumed with fire: chiefly for profaning the Lord's Sabbaths, and for contemning his word in the mouth of his faithful ministers.

Tiverton in *Devonshire*, was often admonished by her godly preacher, that God would bring some heavy judgment on the town for their horrible profanation of the Lord's day, occasioned chiefly by their market on the day following. Not long after his death, on the 3d of April, 1598, God, in less than half an hour, consumed, with a sudden and fearful fire, the whole town, except the church, the court-house, and the alms houses; or a few poor people's dwellings; where a man might have seen 400 dwelling houses

houses all at once on fire, and above 50 persons consumed by the flames. And again on the 5th of August, 1612, fourteen years since the former fire, the whole town was again fired and consumed, except about 30 houses of poor people, with the school-house, and alms houses: they are blind who see not in this the finger of God. While the preachers cried in the church, Profaneness, Profaneness, gain would not suffer them to hear; therefore when they cried in the street, Fire, Fire, God would not suffer any to help."—*Bayley*.

Fell down, &c. "So did *Nightingale*, of *Croftal*, near *Canterbury*: who on Shrove Sunday, reading the people the Pope's Bull of Pardon sent into *England* by *Cardinal Poole*, fell suddenly down dead out of the pulpit, and never stirred hand nor foot: witnessed by all the country round about."—*Trapp* on *Acts* v. 5.

"The French, before the revolution, were extremely inattentive to the sanctification of the *Sabbath*; and by a striking retaliation of Providence, they are now entirely deprived of a Sabbath," says *Mr. Simpson*.

John Marketman was executed for the murder of his wife at *West-Ham*, in *Essex*, April 17, 1680. He confessed to those that did attend him during his confinement, that the beginning of his sin was the neglect of God's public worship; and that he used to spend his Sundays at an ale-house.

The Rev. *Mr. Evans*, who attended the unhappy *Jonathan Fox*, who was executed at *Huntingdon*, May 29, 1800, for horse-stealing, writes thus in his confession, "The want of attention to our duty to God on the Sabbath, or *Lord's day*, occasions many grievous sins, and brings destruction on the ignorant, who instead of attending to instruction at some place of divine worship on that day, too generally spend their time in dissipation and drunkenness, squandering away their former week's earnings, which distresses their families, and puts them upon unlawful means of seeking relief, and generally ends in imprisonment and death.—He begged all would take warning from him to remember their Creator, and

not to forget the assembling themselves together on God's holy day in his house of prayer."

The dreadful fire in *Wem, Shropshire*, which consumed nearly the whole town, began between seven and eight o'clock on Saturday evening, March 3, 1677. (The loss estimated at £.23,677 3s. 1d.) Their pious minister, *Rev. And. Parsons*, thus addresses the inhabitants, saying, "This fire has been kindled by our *profanation of the Sabbath*, a judgment particularly threatened for this sin: *But if ye will not hearken unto me, to hallow my Sabbath day, then I will kindle a fire in the gates of Jerusalem, and it shall not be quenched*, Jer. xvii. 27.—*Garbet.*

The learned *Mr. Ainsworth* in his *Annotations on Num. xxv. 35.* (*Stone him, that is, the Sabbath breaker,*) says, "This was esteemed the heaviest of all the four kinds of deaths, that malefactors suffered in Israel: see the notes on *Exod. xxi. 12.*" where he says, "The Hebrew doctors say, Four deaths are in Israel by the judges; stoning, and burning, and slaying with the sword, and strangling (or hanging.) Stoning was heavier than burning; and burning heavier than killing with the sword: and the sword heavier than strangling. *Without the camp*—Hereupon they used to carry such out of the cities, and execute them far off from the judgment hall, as *Solomon Jarchi* noteth. So they dealt with *Stephen*, casting him out of the city and stoning him, *Acts vii. 58.* likewise with *Naboth*, *1 Kings xxi. 13.* also with the *blasphemer*, *Lev. xxiv. 14.* which was a circumstance that aggravated the punishment, being a kind of *reproach*, as the apostle noteth, *Heb. xiii. 11, 12, 13.* And this severity, shews of what weight the commandment touching the *Sabbath* is, the profanation thereof God would have thus to be avenged. And it further signified the eternal death of such as do not keep the Sabbath of Christ, entering into the rest of God by faith, and ceasing from their own works, as God did from his, *Heb. iv. 1, 2, 3, 4, 10, 11.*"

Mr. Neal informs us, "that at *Paris Gardens*, in *Southwark*,

Southwark, there were public sports on the *Lord's day*, for the entertainment of great numbers of people that resorted thither; but on the 13th of January, 1583, being *Sunday*, it happened that one of the scaffolds being crowded with people, fell down, by which accident some were killed, and a great many wounded. This was thought to be a judgment from heaven; for the Lord Mayor, in the account he gives of it to the treasurer, says, "That it gives great occasion to acknowledge the hand of God for such abuse of his Sabbath day, and moveth me in conscience to give order for redreets of such contempt of God's service."

William Gymer, who was executed on the *Castle Hill*, in the city of *Norwich*, for robbery and murder, Sept. 4, 1696, began his atrocities on the Lord's day: and at the place of execution he said, "Beware of the great evil of sin. Beware of lying and Sabbath breaking, which sins, I believe, were the foundation of this my present suffering."—*Meth. Mag.* for 1798.

Mr. Willifon informs us, "that in *Edinburgh*, where Sabbath breaking very much abounds, the fairest of its statelyest building in the Parliament close and about it, were in the 4th of Feb. 1700 (being the Lord's day) burnt and laid in ashes and ruins, in the space of a few hours, to the astonishment and terror of the sorrowful inhabitants; whereof I myself, says he, was an eye witness: and the effects of that fire are visible to this day. Yea, so great was the terror and confusion of that Lord's day, that the people of the city were in no case to attend any sermon or public worship upon it, though there was a great number of worthy ministers convened in the place, (besides the reverend ministers of the city,) ready to have prayed with, or preached to the people on that sad occasion; for the general assembly was sitting there at the time: but the dismal case of the city made this impracticable. However, the Lord himself by that silent Sabbath, did loudly preach to all the inhabitants of the city, setting forth to them, in a most awakening manner, the great sin and danger of neglect-

ing God's worship on the Lord's day, and profaning it, by doing their own work, and finding their own pleasure."

Gregory Turonesis reporteth, "That a husbandman, who upon the Lord's day went to plough his field, as he cleansed his plough with an iron, the iron stuck so fast in his hand, that for two years he could not be delivered from it, but carried it about continually, to his exceeding great pain and shame."

"A Bailiff of Hedley, upon the Lord's day, being drunk at Melkford, would needs get upon his mare to ride through the street; affirming (as the report goes) that his mare would carry him to the Devil: his mare cast him off, and broke his neck."—Dr. Beard.

"A provincial council was held at Paris about the year 829; wherein the prelates complain, "That the Lord's day was not kept with that reverence as became religion, and the practice of their forefathers, which was the reason that God had sent several judgments on them, and in a very remarkable manner punished some people for slighting and abusing it; for (say they) many of us by our own knowledge, and some by hear-say know, that several countrymen following their husbandry on this day, have been killed with lightening, others being seized with convulsions in their joints, have miserably perished.—Whereby it is apparent, how high the displeasure of God was upon their neglect of this day."—And at last they conclude, "that in the first place the priests and ministers, then Kings and princes, and all faithful people, be beseeched to use their utmost endeavours and care, that the day be restored to its honour, and for the credit of christianity more devoutly observed for the time to come."—Morer.

"No commandment is punished with more severity than that of the Sabbath, when it is broken and disobeyed. Sabbath profanation is a sin which will be beaten with many stripes: for the better discovery of this great truth, we shall follow it by degrees.

1. God eyes Sabbath profanation most exactly, Jer. xvii.
2. God

2. *God threatens Sabbath profanation most sharply,* Exod. xxxi. 14, 15. Jer. xvii. 27. Ezek. xx. 13, 21.

3. *God complains of Sabbath profanation most bitterly,* Ezek. xx. 24. xxii. 8, 16. Heb. xii. 29. Ezek. xxiii. 38.

4. *God punisheth Sabbath profanation most severely.*

The Rev. Mr. Walker tells us, "That he could relate more than *thirty* examples of God's heavy vengeance upon Sabbath breakers within the space of two years." If a poor man gathers but a few sticks upon the Sabbath, he must *die* for it, Num. xv. 33—36. In the times of the *gospel*, *Eutichus* sleeps at a sermon on the Lord's day, and he *dies* for it, Acts xx. 9, 10. and it was a *miracle* he ever came to life again. Sabbath breaking can devour *palaces, places of honour, the beauty and the ornament* of cities and nations, Jer. xvii. 27. Lev. xxvi. 2, 31. God often brings *spiritual judgments* on Sabbath breakers, Amos viii. 5, 11, 12. Isa. lviii. 13, 14. Prov. xxix. 18. Lam. ii. 6. Nay, God punisheth the breach of his Sabbath with *eternal judgments*, 2 Cor. v. 10. Jude 14, 15. James v. 8. Phil. iv. 5. Amos vi. 3.—We have already seen by scripture light, frowns in the *face* of God, wrath in the *heart* of God, flaming in the *eye* of God, and a sword in the *hand* of God against those who dare *pollute* his holy Sabbath.

A miller at *Wotton* went to a Wake on the Lord's day, and on his return home at night, found his house, his mill, and all that he had, burnt down to the ground.—In 1635, a miller at *Churchdown*, near *Glocester*, notwithstanding the advice of the minister and friends to contrary, made a *Whitsun-ale*, and after the afternoon sermon, the drum beat, music played, and the people danced till evening, when before they had supped at nine o'clock, a sudden fire seized upon the house, and was so furious that it burnt down his house and mill, and destroyed almost all his household-stuff.

"One serving a writ of *subpœna* upon another, coming from church on the Lord's day, after some words of reproof for so doing, and a light answer thereunto, the person who served the writ, *died in the place*, without speaking

speaking any more words.—A *Grazier's* servant would needs drive his cattle on the Lord's day, in the morning, from the inn where he lay on the Saturday night; but he was not gone a stone's cast from the town, but he fell down dead suddenly, though he was in perfect health before.—One *Richard Bourn*, servant to *Jasper Birch* of *Ely*, was so accustomed to travel on the Lord's day, that he made no conscience of it, seldom or never coming to the public congregation, to hear God's word on that day, but went to *St. Ives's* market, where he stayed and spent the day: where being drunk, he was overtaken by divine justice, for coming home fraught with commodities, he fell into the river, and was drowned.

In *Helvetia*, near *Beleffina*, three men were playing at *due*, on the Lord's Day, and in their play one called *Utricke Schrätorus* having hopes of a good cast, having lost much money before, he now expected fortune, or rather the devil to succour him, and therefore he breaks out in to this horrid blasphemy, *If fortune deceive me now, I will thrust my dagger into the body of God, as far as I can*; and so with a powerful force he throws it up towards Heaven, which dagger was never seen more, and immediately five drops of blood falls before them all upon the table, and as suddenly came the devil among them, and carries away this vile wretch, with such a terrible and hideous noise, as the whole city was astonished at it: those who remained, endeavoured to wipe off the blood, but the more they rubbed, the more perspicuous (conspicuous) and visible the blood was, report carries it over the city, multitudes flock to see this wonder, who find those who had thus profaned the sabbath, rubbing the blood to get it out. These two men who were companions to him who was carried away by the devil, were by the decree of the senate bound in chains, as they were leading to prison, one of them was suddenly struck dead, and from his whole body, a wonderful number of worms and vermin was seen to crawl. The city thus terrified with God's judgments, and to the instant that God might be glorified, and a future vengeance averted from the place, they caused the third offender, one of the gaming company, to be forthwith put

to death ; and they caused the table with the drops of blood upon it, to be preserved as a monument of God's wrath against this sin.

At *Simsbury*, in *Dorsetshire*, one rejoicing at the erecting of a summer pole on a *Lord's day*, said he would go see it, though he went through a quickset hedge ; going with wood in his arms to the bonfire, he was immediately overtaken by the stroke of God, in two or three hours died, and his wife also.

Fourteen youths adventuring to play at foot-ball, on the river *Trent*, upon the *Lord's day*, when it was, as they thought, very hard frozen, meeting at last together in a shove, the ice broke, and they were all drowned. Jan. 13, 1582-3. At a bear-garden in *Southwark*, on a *Sabbath day* in the afternoon, many persons pressing on the scaffold to see the sport, forced it suddenly down, with which fall, eight were killed, and many so hurt that they died soon after.

A fellow near *Brinkley*, in *Essex*, usually coming home late from his sports on the *Lord's day*, his good mistress reproving him for it ; one sabbath he goes to a *chalk-pit*, to work with another man, and tells him he used to vex his mistress for his sports on the Sabbath, but now he would vex her with his work ; which words were no sooner spoken, but justice seizes upon him, for the earth fell upon him, and he stirred no more. At *Dover*, the same day the *Book of Sports* was read in *St. James's* parish, one profanely went to play upon a kit, which drew a multitude of people, especially of the younger sort together : but oh ! the terror of the Lord ; this profane person was struck by the Divine hand, and in two days died.—A vintner, who was a great swearer and drunkard, as he was standing at his door upon the *Lord's day*, with a pot of wine in his hand to invite his guests, was by the wonderful justice and power of God, carried into the air with a whirlwind, and never seen or heard of more !

Not far from *Dorchester* lived one widow *Jones*, whose son *Richard* upon the *Lord's Day*, (notwithstanding all the persuasions and admonitions of his good mother) did with
his

his companions go to *Stoake* to play ; as they returned home they fell out ; whereupon *John Edwards*, one of the company flabbed this *Richard Jones* under the left rib, whereof at seven o'clock the next night he *died*.—One disposed to sin and debauchery, would need keep *an ale* in the church-house, on the *Lord's day* : but oh ! the severity and formidable justice of God ! at night his *youngest son* was taken prisoner for stealing a purse out of another's pocket while he *lay drunk* in the house, and the week ensuing, his *eldest son* was flabbed to death.

One *Richard Clarke* was drunk in company with *Henry Parram* on the *Lord's day*, to whom he said, he would either hang or drown himself, desirous to know which was best ; but *Parram* replied he hoped he would do neither. Next morning he got up into a tree, and there hanged himself. Thus guilt, *sabbath guilt*, sent him to—his own place.

Some boys of *St. Alban's*, going into *Verulam's* pond to swim, on the *Lord's Day*, one of them was *drowned*, and the other *very narrowly* escaped.

Two young men of *St. Dunstan's* going to swim on the *Lord's Day*, were both drowned.

It is recorded of *Pompey*, the great Roman, that he shrunk (funk) under the depression of God's sore displeasure, for profaning *God's sabbaths* and *sanctuary* : and this story is related by a heathen too : *Tacitus*.

The *Centuriatours* of *Magdeburg*, tell us of one of the *Kings* of *Denmark*, who, contrary to the admonition of the priests, who desired him to defer it, would needs on a *Lord's day*, go to battle with his enemy, *he was slain in the fight*.

On the Sabbath in the afternoon, May 14, 1626, at *Twickenham, Middlesex*, the people were assembled to take down the May-pole, a woman stood within her own gate, with her child in her arms, looking at them ; when on a sudden a rope failed, the pole fell, and *struck the child on the head in the mother's arms, and killed it*.

A vain and wanton young woman, hired on the *Lord's day*, a fellow to go to the next town to fetch a minstrel, that she and others might dance and be merry ; but she committing

ting lewdness that night with one of her companions, proved with child, *and at the time of its birth murdered it, and was hanged for the murder.* Confessed, and mournfully acknowledged at the time of her death, that the occasion of her great misery, was her *profanation of the Lord's Day*

A tailor of *Buntingford* would go to the other end of the town to buy some meat, before morning prayers, but coming home with both his hands full, *in the midst of the street he fell down stark dead.* Dr. Teate was an eye-witness of his fall and burial: Oh! what swift destruction pursues this cursed sin!

A townsman of *Watford*, going to gather cherries on the *Lord's Day*, fell from the tree, and in the fall was so battered and bruised, that he *never spoke more*, but lay groaning in his blood, till the next day, and *then he died.*

One at *Ham*, near *Kingelone*, going on the *Lord's Day* to visit his grounds, where finding cattle, which were not his own, and running to drive them out, *he fell down and died suddenly upon the place.*

At *Tidworth*, on the *Lord's day*, many were met in the church yard to play at foot-ball, where one of their wicked company had his leg broken, which by a secret judgement from the Lord, so festered that it turned into a gangrene, in despite of all means used, and *so in pain and terror he gave up the ghost and died.*

One gathering fruit on the *Lord's day*, fell from the tree, and was so hurt, that he lay in anguish and dreadful dolour all the week till Sabbath day, and *then he ended his miserable life.*

One Mr. *Meredith*, a gentleman of *Devonshire*, being recovered from a pain he had in his feet, one of his friends said he was glad to see him so nimble; the gentleman replied he hoped he should not be frustrated of his expectation of dancing about the May-pole *the next Sunday*: but behold the justice of God in his just punishment of such *vain and sinful* resolutions; for he presently smote him with such feebleness and faintness of heart, ere he stirred from the place where he was, and likewise with such a great and unusual dizziness in his head, that he was forced to be led home, and
from

from thence to his last home, before the next Sunday shone upon him.

Gregorius Thronensis, who lived in the end of the fifth century, averred, that for the dishonour done to the *Lord's day*, fire from heaven burned both men and houses in the town of *Limoges* in *France*.

God hath brought ruin upon churches for the sacrilegious abuse of his holy Sabbath; the blow which was first given to the *German churches* was on the *Lord's day*, which was too carelessly observed among them; and on that day *Prague* in *Bohemia* was lost, a fatal loss, which filled the papists with fury and rage, and caused the true professors of religion to roll in blood.

The profanation of God's day, hath blasted whole kingdoms, and populous nations. The council of *Matifcon* imputed the irruption of the *Goths* into the empire, to the profanation of the Sabbath." *Wells*.

The judgements of the Lord are abroad in the earth, and are often seen and painfully felt by its guilty inhabitants. There is a current report on *Delamere Forest*, in this county, (*Cheshire*) of a man who used very often to fish at a pool or pit on the Forest, on the *Lord's day*, that one Sunday, when he drew up his line he saw the Devil come up with his hook—which so frightened the man, that he lost his senses, and lived and died—*miserable*.

I fear for *Shropshire*—it will be a miracle of mercy if the insulted Lord of the Sabbath does not punish it with a *fore affliction*. I never shall forget Sunday, Aug. 6, 1801! Such thunder, lightning, and rain, I think I never heard and saw. At *Ketley*, in the parish of *Wellington*, it began and ended in about two hours; from after twelve to between two and three in the afternoon. Next morning I went to see its ruins; it had drowned several horses and asses in the coal pits, taken furniture out of houses, pigs, &c. out of the yards, washed down an engine of considerable worth, and I saw it had entered in at the chamber windows of a decent brick house, and the inhabitants were taken out through the roof! At *Colebrook Dale*, in the parish of *Madeley*, it was seen rolling down the surrounding hills, like waves of the sea;

sea ; it blew up a furnace that had not ceased to work a day, perhaps not an hour, since it was built ; and did The Dale and Ketley Companies incalculable damage.

I shall not wonder if God makes *Cheshire* smart for its awful and constant profanation of his *holy day*. I forbear to prophecy ; but I cannot forget the words of the Lord by the prophet, *Shall I not visit for these things saith the Lord : and shall not my soul be avenged on such counties as these, on such a NATION AS THIS ?* Jer. v. 9.

2. *God's blessing on Sabbath keepers.*

Isa. lvi. 2, 6, 7. ch. lviii. 13, 14, Jer. xvii. 24, 25.

Peter Martyr says, "God blessed the seventh day"—this blessing God gave to it, that it should only be employed in divine worship. *Rabbi Agnon* saith, "God blessed the seventh day," i. e. he passed a blessing upon the due observers of it."

"I have by long and sound *experience* found, says Lord Chief Justice *Halt*, that the due observance of this day, and of the duties of it, have been of singular comfort and advantage to me ; and I doubt not but you (my children,) will find it so to you. God Almighty is the Lord of our time, and lends it to us, and as it is but just we should, we consecrate this part of our time to him ; so I have found by a strict and diligent observation, that a due observance of this day, hath ever had joined to it, a blessing upon the rest of my time, and the week that hath so begun, hath been blessed and prosperous to me ; and on the contrary side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my secular employments ; so that I could easily make an estimate of my own secular employments the week following by the manner of my spending this day : and this I do not write slightly or inconsiderately, but upon a long and sound observation and experience."

"The *Love Feasts* of the primitive Christians were on the evening of the Lord's Day, says Dr. *Symphon* ; and certainly they were then the most comfortable, when the services of their religion were over, and when they could eat their bread with greater gladness, because God had accepted their sacrifice."

Q

"Reader,

“Reader, whatever thou art, a careless sinner, or self-righteous pharisee, splendid professor, or grievous backslider, or sharply tried believer; whether master or servant, parent or child, if thou wishest to be “in the Spirit,” and wouldst have thy temporal and spiritual concerns prosper, make conscience of keeping the *Sabbath Day holy*.”—*Bogatzky*.

Mr. *Lowman*, after introducing Lev. xxiii. 2, 3. Exod. xx. 8—12. Deut. v. 15. Exod. xxxv. 3. Ezek. xx. 20. Num. xxviii. 9, 10, Lev. xxiv. 6, 7, 8, 9, says, “This was the ritual service of the Sabbath, a rite of plain, proper, and useful instruction and benefit; an excellent means to preserve the knowledge of one true God; to reverence him as the Creator of all; as their deliverer and God; to give time for their improvement in wisdom, and to excite their care to apply their hearts to religion, to real piety, virtue and goodness, which their whole law taught, as the chief part of all religion.”

“On the Sabbath, says Mr. *Hughes*, the labourer recruits himself. He goes abroad, neat in his attire, and animated in his aspect; he enters into a new element; he feels himself quite another man. The serviceable beast of burden partakes, in many a pleasing instance, of the benefit. And were men more pious and merciful, had they tender consciences and hearts of flesh; such instances would be proportionably multiplied.

“Let the reader bethink himself: When was he most affected with the value of his soul—most devoted to God—most patient, moderate, and thankful—most fit for either earth or heaven? Was it when he felt inclined to disparage the Sabbath, or when he said in the fulness of his heart, “It is a welcome day, the best of all the seven.

“The Sabbath is an institution, calculated in the noblest sense, to edify and felicitate. This constitutes an argument in its favour, which all the ingenuous will admit to be forcible, and which all the wise will feel to be welcome.

“Is the knowledge of God desirable? The day of rest from worldly employment, supplies leisure and opportunity for obtaining it. Are the sentiments of piety founded on this

this knowledge, worthy of our esteem? then we cannot resign the Sabbath. What are its services less than a devote and continued declaration of our belief in the perfection and providence of God? We attend, we stand in awe, we rise on the wing of hope, we melt in the fervour of gratitude, we avouch, before many witnesses, the Lord to be our *Judge*, our *Law-giver*, our *King*.—Ought the principles of benevolence to be cultivated? the Sabbath associates human beings as children of one family, exposed to the same ailments and disasters, debased by the same moral corruptions, all deserving to perish, yet all invited, through Jesus Christ, to the inheritance of eternal glory.—Would you have your afflictions softened, and your enjoyments enriched? on the Sabbath you are made acquainted with the only way.—Do we wish to be prepared for death and eternity? on the Sabbath we are favoured with much assistance. Every thing in the scene to which it introduces, demonstrates the importance of a religious life, incites to diligent inquiry, and pathetically recommends reading, meditation, and prayer. Sacred influences are felt. Peals of thunder and flashes of lightning from a violated law, convince and alarm; soft accents, whispered by smiling mercy, encourage and attract. The Lord of the Sabbath vouchsafes his presence where he records his name. This and that man are born there.

“But the encomiums due to the Sabbath are innumerable. Human policy consents to respect them. *Britain* recognises them in her laws. He, therefore, who remembers not to keep it holy, is *disloyal*, as well as unwise, and *irreligious*.”

IMPROVEMENT AND APPLICATION.

IMPROVEMENT.—*Remember*. “Both in reference to the time past, that it was instituted in remembrance of the creation of the world; and in reference to the time to come, to order thy worldly affairs so, as to promote, at least not to hinder the sanctification of it.” *S. Clarke*.

The Sabbath day, which the Lord your God hath instituted

tuted from the beginning; which he now re-enforces upon you, and which he will perpetuate to you, so long as you are a people to him. And to—Christians—the Christian Sabbath—the Lord's day.

To keep it holy. "Our care must be over night, says Archbishop *Usher*, that having laid aside all our earthly affairs, we begin to fit ourselves for the Lord's service; that so we may fall asleep, as it were, in the Lord's bosom, and awake with him in the morning." "Use it holily, says Mr. *Clarke*, by careful abstinence from all servile works and worldly business, and by diligently employing it in holy thoughts, words and works; in the worship of God both public and private, and for the furthering of our own and others sanctification and salvation."

Six days shalt thou labour, and earn thy bread by the sweat of thy brow, Gen. iii.; shalt provide for thine own house, and not be slothful in thy lawful business: for in six days, thou shalt *do all thy work* of a worldly nature; and shalt not neglect, shalt not leave any thing to be done on my holy and honourable day, Isa. lviii. 13. But *the seventh day*, after thy six days labour, and after my six days work in creating the world, and forming the universe, *is the Sabbath of the Lord thy God*; "consecrated to his use, honour, and service; commanded by his example, and enjoined by his command."---*Parker*. In it thou shalt not do any work: "to wit, of thine own, or for this natural life; and under the name of *work* is comprehended buying and selling of wares, or of victuals, Neh. xiii. 16, 17, carrying of burdens, Jer. 17. 22. embalming the dead, Luke xxiii. 54, 56; dressing of victuals, Exod. 16, 23; going of journies, Exod. xvi. 29. Acts i. 12; or any other that is of our own ways, Isa. lviii. 13. Exod. xxxi. 13, 17." *Ainsworth*.

Thou, who art a parent or head of a family, to whom souls of children or servants are committed, and at whose hands they shall be required at the last day, thou shalt not work thyself, nor any other by thy order, authority, or countenance: nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, (see Deut. v. 14.) nor thy stranger that is within thy gates. Neither thou

thou nor thy children, nor thy servants, nor thy cattle, nor thy labourer, shall do any thing for worldly riches, or worldly pleasures, on the Sabbath day : but thou and they shall lay the world out of your hands, and the cares of it out of your hearts, and worship the Lord of the Sabbath in the beauties of holiness, and without distraction. *For in six days the Lord made Heaven, with all its brilliant furniture ; and the Earth, with all its exuberant fulness ; and the sea with all its finny inhabitants ; yea all and every thing that in them is ; and rested the seventh day : ceased to create any more worlds, or wonders in this. Wherefore the LORD blessed the Sabbath day, and hallowed it : separated and set it apart as his own appropriate day, for his glory ; and the rest, refreshment, and spiritual advantage of man.*

“ The streams of religion run deeper or shallower, as the banks of the Sabbath are kept up or neglected.” *W. Calcott.*

“ Thus things were settled ; and God ceasing from his works, appointed to the happy pair, the *seventh day* to celebrate his wisdom and goodness.” *Dr. Hunt.*

It is observed in the life of that eminent christian, *James Bonnell, Esq.* that it troubled him, “ that he was often forced to be at his office on *Saturday*, because it hindered his preparation for the *Lord's day*, and might have an ill effect upon his servants. “ For though, saith he, *I steal minutes at my office ; they are not enough to satisfy myself, much less to give a good example to others.*”

There is a remarkable passage in the *Koran*, or Bible of the *Mahomitans* : their law-giver thus directs, “ When you are called to prayer, on the day of the assembly, (or Sabbath, which with them is every *Friday*,) hasten to the commemoration of God. The reward which is of God, is better than any sport or merchandize, and God is the best provider.” *Sale.*

The pious Mr. *Harvey*, in a letter to a friend who had sent him some venison on a *Saturday*, thus expresseth himself ; “ I thank you for your venison : but it will not be cooked *To-morrow*. My whole family is be at Court : the King of Heaven hath sent positive orders ; and he will not excuse either *man servant* or *maid servant*.” “ The

"The particular sins of omission here forbidden, says Mr. Ball, are, 1. Sleeping out the Sabbath in the morning. 2. Slight preparing ourselves for the public assembly. 3. Absenting from it. 4. Coming too late to it. 5. Sleeping there. 6 Staring about. 7. Going forth before the blessing. 8. Misapplying the word. Matt. xx. 6. Acts xx. 9."

Rev. i. 10. *The Lord's day*: On this day Christ rose from the dead. On this day the ancients believed he will come to judgement it was therefore with the utmost propriety, that St. John both saw and described his coming." Wesley.

Mr. Henry says, "The Sabbath day must be a day, not only of holy *rest*, but holy *work*; and the rest is in order to the work. The proper work of the Sabbath is *praising* God; every Sabbath day must be a thanksgiving day; and the other services of the day must be in order to this."

Mr. Warren says, "I shall for method's sake, distribute this fourth commandment into four parts:

1. The preceptive part; *remember—holy.*
2. The directive part; *fix days—God, &c.*
3. The argumentative part; *for in six days—seventh.*
4. The benedictive part; or conclusion—*therefore,*"

Archbishop Usher has given four reasons to enforce this command:

1. From *equity*; by a secret reason of comparison of the less.

2. From God's own *right*. This day is *his*, not *ours*...

3. From the *example* of God, Gen. ii. 2, 3. Exod. xxxi.

17.

4. Hope of a *blessing*, Exod. xxxi. 13. Isa. lvi. 7, 8.

"And for our better satisfaction we must know, says Mr. Leigh, that we keep the Sabbath just according to this commandment, word for word, in that we labour six days and rest the seventh, and so must do to the world's end; but that we have taken up a new reckoning from a new period, even the resurrection; we have it from Christ's appointment, as is plainly shewed us, because this day is called *the Lord's day*; that is, the day which he appointed to be kept constantly. And so by the wisdom of God it cometh to pass, that

that because men do labour six days and rest the seventh, we do eternize (eternalize) the memorial of the creation, according to this fourth commandment ; and because we reckon from the resurrection, we do also eternize (eternalize) that work which was greater than the creation."

" We Christians make the *Sunday* a day of spiritual rejoicing," says Bp. *White*.

Bp. *Hall* says, " I wonder what these kind of men, (viz. those who bathe themselves in pleasure on the *Lord's day*) will do, when they come to heaven, (if ever they come there) where there is a continual Sabbatism without intermission ; surely they will wish themselves on earth again, unless they keep a Sabbath better here below. Do we not pray, *Thy will be done on earth as it is done in heaven?* There the angels do nothing but praise God. Do we hope to be like them in glory, and not endeavour to be like them in duty !"

It was a memorable saying of *Augustine*, " Let us shew ourselves Christians by keeping holy the *Lord's day*."

The day before the Sabbath the *Jews* called *Sabbatum*, the little Sabbath, on which they made ready against the great day of the Sabbath.

Dr. *Twiss* reports, " that at *Geneva* they have a sermon at four o'clock in the morning on the *Lord's day* for servants." And Bp. *Wake* wished, " that such a course was general, as was in his Majesty's court in his time, to have a sermon in the morning for servants on the Sabbath day."

Musculus observes, " The common law for keeping the Sabbath equally reacheth all ; and in this it is like the *Law-giver* : it is no respecter of persons."

Chemmitius observes, " That to the sanctification of the *Lord's day*, besides public duties, there is a work to be done in families, as instructing of servants, rehearsal of sermons, reading scriptures, counselling and quickening such who are under our care, that all may keep God's holy day."

Bp. *Andrews* says, " Mercy on a Sabbath, is the sanctification.

tification of a Sabbath." *Iraneus* avers, " That the true sanctification lies in works of mercy. And observes, Christ did more works of charity on the Sabbath, than upon other days."

Dr. *Hackwell* says, " After ages much degenerating from the simplicity of the primitive times, they so infinitely multiplied *Holidays* beyond all measure and reason, that the *Lord's day* began to be slighted, which no doubt is an especial occasion of that thick cloud of superstition which over-shadowed the face of the church "

Musculus takes notice, " This day is not to be kept to ourselves, but to the Lord ; not to please the flesh, but to serve your souls."

Manasseh Conciliator, in some heat cries out, " It is a notable error, to conceive that the Sabbath was ordained for carnal ease." And the *Jerusalem Talmud* affirms, " That the Sabbath was given to the children of Israel, only to meditate on the holy and blessed law of God."

" To hallow the Sabbath, saith *Cyrrill*, is to make the rest of it devout, holy, and employed to godly exercises, whereby the mind may be instructed, exercised, and grounded in things pertaining to godliness." And to the same purpose *Gaudentius Brixianus*.

Seneca derided the custom of the *Jews* upon their Sabbath, because they spent it in things vain and impertinent, and not in the worship of God ; and said, " The *Jews* threw away a seventh part of their lives."

It is a remarkable speech of *Bucer*, " Have we served the Lord on his own day ? let our manners shew it, let our works prove it, let the holiness of our lives abundantly declare it."

" To Christians, says Dr. *Reynolds*, no land is strange, no ground unholy, every coast in *Jewry*, every town in *Jerusalem*, every house in *Sion*, every faithful body, is a Temple to serve God in."

Bernard cries out, " Lord, unless I give thee myself, it is not all my duties on the Sabbath will satisfy thee ; and except thou givest me thyself, it is not all the privileges of the Sabbath will satisfy me,"

Mr. *Cartwright* reckons Sabbath profanation among "the sins of idolatry, gross superstition, and enchantments."

The ends of the Sabbath from Mr. *Wells*.

"1. There is a general and *Universal end* of the Sabbath, which refers to all mankind: viz. To preserve the memory of the glorious work of the creation. Wherein may be seen the eternity, self-being, overflowing bounty, infinite power, transcendant majesty, and absolute perfection of God.

"2. A *Political end* of the Sabbath, viz. The refreshment and recreative breathing of the outward man; a relaxation of the body from the pains and toils of the week.

3. An *Œconomical end* of the Sabbath, viz. That the whole family, be taken off from their customary toil and labour, and enjoy a *sweet vacation* for their communion with God.

"4. An *Ecclesiastical end* of the Sabbath: we are then to be conversant about those things which belong to the church of Christ; to attend upon the worship of God, to meet with the people of God and to refresh our souls with the ordinances of God.

"5. A *Christian end* of the Sabbath: viz. That it may be a note and badge of our profession. In the primitive times the Pagans used to ask the Christians, "hast thou kept the Lord's Day?" The answer commonly was, I am a Christian, and dare not intermit it. Which answer cost many Christians their lives."

"6. A *Prudential end*: viz. To preserve unity in the church. Augustine used to say, "He hath nothing of the love of God, who loves not the unity of the church." The people of God are but one flock, Luke xii. 32. one body, Eph. i. 21. one building, ch. ii. 11.

"7. There is a *Spiritual end* of the Sabbath: and this, as *Hospinian* observes, is the most sublime and *seraphical* end. On the Sabbath, the soul takes its flight towards Heaven, pursues life and salvation, and is upon the wing towards its centre.

"8. There is a *Significative end* of the Sabbath. It signifies

nifies a threefold *rest*. 1. Christ's rest in the grave. 2. Our rest from sinful work. 3. The Saint's rest in glory."

Dr. *Bound* observes, "That when we have heard the word upon a Sabbath, we must discourse of it, unless we will lose a great part of it."

Wallæus observes, "That those two texts Acts xx. 7. 1 Cor. xvi. 2. joined with Rev. i. 10. have caused almost all the reformed churches to conclude, that undoubtedly the observation of the *Lord's day* must necessarily be referred to the Apostles, as the original founders of it." "And let it be added, says Mr. *Wells*, that the Apostles transmitted the Lord's day to the church, *most probably* by the immediate command of Christ, *most certainly* by the infallible guidance of the Holy Ghost."

Panormitan saith, "That all the Canonists who write of Festivals, teach that the Lord's day is carefully to be observed and sanctified."

Mr. *Wells* informs us, "That there are more than a jury of foreign divines acquitting this blessed day from the *mean original* of an *human institution*: and if they shall be called in, saith he, they are ready to *avouch* it. *Beza, Junius, Piscator, Rollock, Chemnitius, Wallæus, Bucer, Melancton, Gallatius, Viretus, Amesius, Peter Martyr, Zanchius, Pareus, Faius, &c.* all concurring in this sentence, That the *Lord's day* was consecrated by the holy and infallible *Apostles*."

It is recorded of holy Mr. *Dod*, and heaven'y Mr. *Bruen*, that they *were even in heaven* upon a Lord's day.

Rivet saith, "The Sabbath is given formally for holy uses, for hearing the word, for prayer, for receiving the sacrament, by which our sanctification is ripened and accomplished."

It was a good saying of worthy M. *Rogers*, "Take away God's Sabbath. and religion will soon dwindle, and faint into nothing."

Dr. *Denison* notes upon Neh. xiii. 2. "That where the Sabbath is not sanctified, there is neither sound religion, nor a christian conversation to be expected." And worthy Dr. *Chetwind* saith, That the profaning of the holy Sabbath

bath of God, is contrary to God's moral precept, which still retains its force and vigour."

The learned Bp. *Andrews* observes, "That sufficient is found in the heart of the *Gentiles*, to their condemnation, who shall dare to brake the law of the fourth commandment."

Basil says, "We fill up the *Lord's day*, with holy prayers." And *Clemens Romanus* concludes, "Neither on the *Lord's days*, which are days of Holiness do we grant any thing may be said or done besides holiness."

Bellarmino saith, "The Sabbath is a day above all other days to be esteemed. And *Durant* gives the *Lord's day* all primacy and assigns it a majority for worth and honour above all days."

"Strange it is, that the Sabbath should not be precious in our eyes, when eternal life is but *our great sabbath*, our *long sabbath*, which hath no evening, as *Ambrose* and *Augustine* observe. Nay, *Epiphanius* tells us, That *Christ* is but our more durable Sabbath; and we rest in this Sabbath, when we repose our hearts and hopes in him." Nay, a good conscience, saith *Augustine*, is the bed of God, the palace of *Christ*, the temple of the Holy Ghost, the Paradise of delight, and the *standing Sabbath* of the Saints." *Wells*.

It was *Hierom's* custom wherever he was, to be thinking he heard the angel sounding the last trumpet, and crying out, *Arise ye Dead, and come to Judgment*. The frame of this holy Father very well becomes the *Sabbath day*.

The *Patriarchial Sabbath* was kept in commemoration of *creation* finished: and to the honour and glory of *God the Creator*.

The *Jewish Sabbath* was kept in commemoration of *deliverance* accomplished: and to the honour and glory of *God the Deliverer*.

The *Christian Sabbath* is kept in commemoration of *redemption* perfected: and to the honour and glory of *God the Redeemer*.

The *Eternal Sabbath* will be kept in commemoration of *sanctification* completed: and to the honour and glory of *God the Sanctifier*.

APPLICATION—"And you *children*, or *servants*, or *sojourners* in such families, where a pious regard is had to the sanctification of the Lord's day, bless God for the mercy, and repine not at the restraint; but make due improvement of the means which others want, and none can be blessed without. And if it be your lot to live in families where no regard to the day is had, yet do you beware of partaking in their sin; and think not yourselves ever a whit the more at liberty for being left so, since God remits not your obligation; but rather be more careful of yourselves, since neglected and exposed by others.

In a word, let us all do what we can to retrieve and uphold the holiness of this day, on which the profession of holiness, and enjoyment of happiness so visibly depend: expressing our thanksgiving for its blessing, by our ready acceptance thereof, in always remembering to keep holy the Sabbath day." *Newcome.*

"Now in the name of God I require thee, who readest these words, as thou wilt answer before the face of Christ, and all his holy angels at the day of judgment, that thou better weigh and consider, whether dancing, stage-playing, masking, carding, dicing, tabling, chess-playing, bowling, shooting, bear-baiting, carousing, tippling, and such other fooleries of Robin Hood, marriage-dances, wakes, and May-games, be exercises God will bless and allow on the Sabbath day?"—*Bayley.*

"Give God no broken Sabbaths, says Mr. *M. Horne*; for in vain will you attempt to sanctify by the word of God and prayer one part of the day, while you profane the other, by sloth, idleness and dissipation. Neither be mere *Sunday* christians; but let that blessed day sanctify the other six.

"The neglect of this day has been the great inlet to all manner of wickedness, says Mr. *Janeway*. There needs no argument to prove that wherever the Sabbath is broken, a whole tide of wickedness flow in at the breach. And as God hath blessed this day and hallowed it, so they unbless themselves who profane it: and the keep-

ing

ing it *holy* is one of the great duties of both Jew and Christian. As God hath made a separation of the Sabbath day, for the purpose of religion by an absolute law; and as it is a happy defence against impiety, it is amazing that it should ever enter into the hearts of men to imagine, that God will dispense with the breach of it."

Mr. Steele, after proving that the three first commandments are broken by distraction, says, "And then the fourth commandment is broken of plain rape, and theft committed of God's holy *time*; that which you destinate at your kneeling down to his service, is purloined away by your roving thoughts, especially when they invade the *Sabbath*. For when you seem to give him much, in effect it comes to nothing. And so your time is lost, your duty lost, and danger of your soul's loss after all. And thus you see the *first table* broken at a blow: it is a sad blow that breaks four commandments at once."

"Let us only consider, says Mr. W. Calcott, that at, on a dying bed, the mis-improvement of all our time will be most bitterly regretted. How much more the mis-improvement of *those* hours, which God himself hath *hallowed*, has set apart for the noblest purposes, and is wont to bless in an especial manner! "While others were seeking the pearl of great price, and gathering those treasures of wisdom and grace, which endure to everlasting life: I, alas! was squandering away the precious opportunities in very vanity! To see the curtain of *time* dropping, to see a vast *eternity* opening before us, and to have such reflections haunting our consciences; this will cause misery not to be expressed, create anguish not to be conceived."

Bp. Bebington says, "The people of Israel might not gather *manna* upon the Sabbath day; and may we go to fairs and markets, to wakes and wantonness, to dancings and drinkings, upon the *Lord's day*? Are these works for the Sabbath? Is this to keep the day holy? Can this be answered to God? No surely; we shall never be able to endure *his wrath* for these things one day."

“As to the fourth commandment, which doth in a special manner, respect the Lord’s day: Have I gone this day with joy into the house of God? Have I heard the word, and treasured it up in my heart? Have not I aimed more at the information of my judgment, than at warming my affections? Was it curiosity, or piety, that led me to the temple? Have I gathered my thoughts together in the public prayers of the church? and hath my heart and desires gone along with the supplication, the minister of God put up to heaven? Have not I thought of my trade, and farm, and oxen, while I have been repeating the words after God’s minister? Have I meditated, and bid my thoughts fly up to heaven to take a view of my eternal rest? Have I read in private? Have I called my family together, read to them, instructed them, made them give me an account of what they remember? Have not I preferred my worldly profit to day before my duty? Have not I staid away from the public worship of God for worldly gain? When I received the holy Sacrament to day, were my thoughts fixed on the cross of Christ? Was my soul affected with the mystery of God’s love? Did my sins grieve me, when I beheld Christ crucified? Did the sight of Christ’s crucifixion fill me with indignation against my sins? Did it fill me with serious deliberate resolutions to watch against them? Did it fill me with praises and adoration at the stupendous humiliation of the Son of God? Did it make me resolve to imitate him in his holiness? Have I, according to the Apostle’s command, laid in store, as God hath prospered me in the foregoing week? Have I laid aside of my gain for pious uses, to give to them that need? Do I respect God’s ministers? Do I love them? Do I communicate to them, that teach in all good things? Do I forbear (bear) with their infirmities? Do I obey them in things that tend to my salvation? Do I give them that which is due to them? Am I kind as well as just to them, especially to those who faithfully labour in God’s vineyard?”—*Dr. Horneck.*

A List

A CHRONOLOGICAL LIST OF THE AUTHORS,

Mentioned in the preceding Discourse.

N.B. *b.* stands for born, *f.* for flourished, *d.* for died, *a.* for aged and *l.* for living.

Alleine, Joseph, a Puritan Divine, b. at the Devizes, Wilts, 1633, d. at Bath, Sat. Nov. 7, 1668.

Aristobulus, one of the 70 Disciples, Rom. xvi.

Ambrose, St. Bp. of Milan, b. in Gaul 333, d. at Milan, April 4, 397.

Augustine, St. first Abp. of Canterbury, b. at Tagaste, in Africa, 354, d. at Hippo, 430.

Andrews, Lancelot, Bp. of Winchester, b. in London, 1565, d. Sept. 27, 1626.

Addison, Dr. Lancelot, father of Joseph, b. in Westmoreland, 1632, d. April 20, 1703.

Addison, Joseph, Esq. Author of the Spectator, b. May 1, 1672, d. June 27, 1719.

Athanasius, St. Bp. of Alexandria, b. there d. May 2, 371, after being Bp. 46 years.

Ainsworth, Dr. Henry, called The Rabbi of his age, b. d. at Amsterdam, 1604.

Azotius, John, a Spanish Jesuit, b. d. 1603.

Aquinas, St. Thomas, called The Angelical Doctor, b. in the Castle of Aquino, in Italy, 1224, d. March 7, 1274.

Ames, Dr. William, Puritan Divine, b. in Norfolk, 1576, d. at Rotterdam, 1633.

Aretius,

Anmer,

Alphonus,

Allix, Dr. Peter, a learned Fr. Protest. Div. b. 1641, d. 1717.

Agnon, Rabbi

Beda, or Bede, called The Venerable, Eccl. Hist. b. 673, d. ab. 736.

Bury, Edward, Nonconformist Divine, b. in Worcestershire, 1616, d. May 5, 1700.

Beza, Theodore, a zealous Defender of the Reformed Church, b. at Vezelai, June 24, 1519, d. Oct. 13, 1605.

- Baxter, Richard, an eminent Nonconformist Divine, b. at High Ercal, Salop, Nov. 12, 1615, d. 1691.
- Buck, Charles, l.
- Burder, George, l.
- Boden, Nicholas, Printer, Stafford
- Burkitt, William, a celebrated Commentator on the New Testament, b. at Hatchin, July 25, 1650, d. October 1703.
- Brown, John,
- Bingham, Joseph, Eccl. Historian, b. at Wakefield, Yorkshire, 1668, d. Aug. 17, 1723.
- Bayley, Lewis, Bp. of Bangor, b. at Caermarthen, d. 1632.
- Barnabas, St. mentioned in the Acts of the Apostles, b. at Cyprus, martyred ab. 50.
- Burnett, Dr. Thomas, b. 1635, d. 1715.
- Bonnell, James, Esq. b. April 28, 1653, d. at Geneva, November 14, 1699.
- Ball, John, a Puritan Divine, b. in Oxfordshire, 1585, d. October 29, 1640.
- Beveridge, William, Bp. of St. Asaph, b. at Barow, 1638, d. 1707.
- Bunting, Henry, Eccl. Historian.
- Brett, Dr. Thomas,
- Burn, Dr. Richard, English Divine, and celebrated Lawyer, d. November 20, 1785.
- Blackstone, Sir William, an eminent English Lawyer. b. at London, July 1723, d. February 14, 1780.
- Bogatzky,
- Bafnage, James, Pastor of the Walloon Church at the Hague, b. at Roan, in Normandy, 1653, d. September 22, 1723.
- Button, William, l.
- Berrington, S.
- Bebington, Gervas, Bp. of Worcester, b. d. 1600.
- Bound, Dr. John, a famous Puritan Divine, b. in Somersetshire, 1550, d. at Taunton, 1612.
- Bellarmino, Robert, a Roman Cardinal, b. in Tuscany, 1542, d. 1621. Bucer,

- Bucer, Martin, one of the Reformers, b. in Alsace, 1491, d. at Cambridge, 1551.
- Basil, St. Father of the Church, Bp. of Cæsarea, b. there, 328-9, d. January 1, 379.
- Beard, Dr. Thomas,
- Browne, C.
- Bryant, Jacob,
- Browne, Moses, English Divine and Poet, b. 1703, d. 1787.
- Byfield, Richard, a Nonconformist Divine, d. December, 1664, a. 67.
- Coke, Dr. Thomas, 1.
- Cyprian, St. Bp. of Carthage, b. there be-headed September 14, 258.
- Chambers, Ephraim, b. at Milton, Westmoreland, d. May 15, 1740.
- Clarke, Lawrence,
- Clemens, Romanus, Bp. of Rome, 102.
- Clemens, Alexandrinus, Father of the Church, d. 220.
- Clerc, John le, a celebrated Philosopher, and Theological Writer, b. at Geneva, 1657, d. 1736.
- Chetwind, Dr.
- Cave, Dr. William, Biographical and Ecclesiastical Historian, b. 1637, d. 1713.
- Clarke, Dr. Samuel, English Divine and Philosopher, b. at Norwich, October 11, 1675, d. May 17, 1729.
- Calcott, A.
- Covarruvias,
- Calvin, John, a noted Reformer in Geneva, b. at Noyon, in France, 1509, d. May 27, 1564, a. 54 years, 10 months, 17 days.
- Collyer, David,
- Callimachus, an ancient Greek Poet, b. at Cyrene, Africa, d. 244 before Christ.
- Cyril, Bp. of Alexandria, b. 412, d. 444.
- Calmet, Augustin, French Divine, b. 1672, d. 1757.
- Chrysostom, St. John, Bp. of Constantinople, Eloquent Father of the Ch. b. at Antioch, 354, d. at Pityus, 47.
- Cawdrey, Daniel, Nonconf. Divine, d. Oct. 1664, a. 75.

Clark, N.

Cedrenus, George, Historian, f. 1056.

Calcott, Wellins,

Corcellæus, Stephen, f. 17th Cent.

Cleaver, Robert,

Doddridge, Dr. Philip, Eminent Divine, and Theological Writer, b. at London, June 26, 1702, d. at Lisbon, October 26, 1751.

Dodd, Dr. William, Prebendary of Brecon, Theological Writer, b. at Bourne, Lincolnshire, May 29, 1729, d. June 27, 1777.

Diogenes, Stoic Philosopher, Disciple of Chrysostom.

Doolittle, Thomas, b. at Kidderminster, 1630, d. May 24, 1707.

Dod, John, remarkable for his Sayings, Puritan Divine, b. at Shotlidge, Cheshire, 1550, d. 1645.

Dionysius, Bp. of Corinth, martyred Nov. 29, 178.

Denison, Dr.

Derham, William, Eminent Philosopher and Divine, b. 1657, d. 1735.

Epiphaneus, Antiochus, b. 176, d. 165, before Christ.

Eusebius, Bp. of Cæsarea, and Ecclesiastical Historian, b. in Palestine, 264, d. 338.

Ellwood, Thomas,

Eachard, Lawrence, English Divine, and Ecclesiastical Historian, b. 1671, d. 1730.

Epiphanius, Bp. of Salamine, Father of the Church, b. in Palestine, ab. 332, d. 403.

Edgar, called The Peaceable, One of the Saxon Monarchs, d. July 1. 971.

Fleming, Caleb,

Fisher, James,

Flavel, John, Puritan Divine, and Theological writer, b. in Worcestershire, 1627, d. June 26, 1697.

Fletcher, John, Vicar of Madeley, Salop. Controv. Writer, b. at Nyon, Switzerland, Sept. 12, 1729, d. at Madeley, Aug. 14, 1785.

Fletcher, Mary, l.

Field, Dr. Richard, Learned English Divine, b. in Hertfordshire, 1561, d. 1616.

Fulk

- Falk, Dr. William, English Divine, b. in London, d. 1589.
- Frazer, James,
- Fagius, P. learned Protest. Div. b. 1504, d. at Cam. 1550.
- Gauzini,
- Gouge, Thomas, b. at Bow, Middlesex, 1604, d. in his sleep, October 29, 1681.
- Gill, Dr. John, Learned Commentator on the Bible, b. at Kettering, 1697, d. in London, 1771.
- Gurnall, William,
- Gouget, a French Writer, b. 1716, d. 1758.
- Grotius, Hugo, Dutch Divine and Philosopher, b. at Delft, April 10, 1583, d. 1645.
- Gibson, Edmund, Bp. of London, b. at Knipe, Westmoreland, 1669, d. 1748.
- Gregory, John, Archdeacon of Gloucester, b. November 10, 1607, d. March 13, 1646.
- Godwyn, Dr. Thomas, a Learned English Writer, b. 1587, d. 1642.
- Greenham, Richard, Puritan Divine, l. 1576.
- Hakewell, Dr. George, Puritan Divine, d. April, 1649.
- Holloway, Benjamin,
- Horne, Melvill, l.
- Horneck, Dr. Anthony, an Eminent Divine, b. 1641, d. January 31, 1696.
- Harrison, Joseph,
- Heylin, Dr. Peter, an Eminent English Writer, b. at Burford, Oxfordshire, 1600, d. 1662.
- Homer, Father of the Greek Poets, f. ab. 900 before Christ; seven cities dispute the honour of being his birth place.
- Hesiod, Greek Poet, f. about the time of Homer.
- Hill, Sir Richard, l.
- Hopkins, Ezekiel, Bp. of London, b. at Sandford, Devonshire, 1633, d. June 19, 1690.
- Hildrop, Dr. John,
- Hervey, James, English Divine, and Theol. Writer, b. at Hardingsstone, Northam. Feb. 26, 1714, d. Dec. 25, 1758.
- Henry, Matthew, famous Expofitor of the Bible, b. at Broad-Oak, Flintshire, Oct. 18, 1662, d. at Nantwich, June 22, 1714. Hammond,

- Hammond, Dr. Henry, b. 1605, d. 1960.
 Houbigant, a Learned French Divine, b. at Paris, 1686, d. 1783.
 Hunt, Dr. Jeremiah,
 Hale, Sir Matthew, Lord Chief Justice of the King's Bench, b. 1609, d. December, 1676.
 Hooper, John, Bp. of Worcester, d. 1554, a. 60.
 Hall, Joseph, Bp. of Exeter, b. at Ashby-de-la-Zouch, 1574, d. in Norfolk, 1656.
 Hooker, Richard, b. at Heavitree, near Exeter, 1547, d. 1600.
 Hospinian, a learned Swiss, b. at Altdorf, near Zurich, 1547, d. 1626.
 Howell, John.
 Hughes, Joseph, l.
 Hilary, a French Divine, d. 372, a. 80.
 Harmer, Thomas, an Dissenting Divine, b. 1715, d. 1788:
 Johnson, John.
 Ignatius, St. Disciple of St. John, and Bp. of Antioch, d. Dec. 10, 107.
 Jerome, St. one of the most learned of the Fathers, b. ab. 340, d. 420.
 Josephus, a celebrated Jewish Historian, b. at Jerusalem, 37, d. 93, or 94.
 Irenæus, Bp. of Lyons, in France, b. at Smyrna, ab. 120, martyred there 202.
 Junius, Professor of Divinity at Leyden, b. at Bourges, May 1, 1545, d. at Leyden, Oct. 13, 1602.
 Israel, Manasseh Ben, celebrated Rabbi, b. in Portugal, ab. 1604, d. in Holland, a. ab. 53.
 Isidore, St. of Pelusium, disciple of St. Chrysostom, d. Feb. 4, 440.
 Jenkin Dr. Robert, a learned English Divine f. 18th Cent:
 Innocent, Pope.
 Ina, 12th King of the West Saxons, began to reign 688.
 Kimchi, David, a famous Jewish Rabbi, b. in Spain, f. ab. 1270.
 Kennicott, Dr. Benjamin, celebrated editor of the Heb. Bible, b. at Totnes, Devonshire, 1718, d. 1783.
 King,

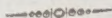
- King, Sir Peter, Lord High Chancellor of England, b. at Exeter, 1669, d. 1734.
- Kidder, Richard, Bp. of Bath and Wells, b. 1649. He and his lady were killed in bed by the fall of a stack of chimnies, Nov. 26, 1703.
- Kennedy, Chronologist and Historian.
- Limborch, Philip, celebrated Professor of Divinity in Holland, b. 1633, d. 1712.
- Linus, Bp. of Rome.
- Lake, Bp.
- Lindsey, Bp. of Brechin.
- Loridano.
- Lucian, the Greek Satyrift, b. 90, worried by Dogs, 180.
- Lightfoot, Dr. John, very learned English Divine, b. in Staffordshire, March, 1602, d. Dec. 6, 1675.
- Locke, John, Esq. celebrated Mathematician, b. at Wrington, near Bristol, 1632, d. Oct. 28, 1704.
- Lamy, Bernard, a French Divine, b. at Mans, 1640, d. Jan. 29, 1715.
- Lowman, Moses.
- Levi.
- Luther, Martin, the great Luminary of the Reformation, b. at Illeb, in Saxony, Nov. 10, 1483, d. there 1546.
- Lapide, Cornelius, a learned French Jesuit, b. 1566, d. 1637.
- Lyndwood, the famous Canonist, d. 1446.
- Leo X. Pope of Rome, b. at Florence, 1475, d. Dec. 2, 1521.
- Lactantius, celebrated Latin Author, called the Christian Cicero, b. 303.
- Lewis, Thomas.
- Leigh, Edward, Esq. English Critic, d. 1671.
- Maimonides, Moses, famous Jewish Rabbi, b. in Spain, 1131, d. 1201.
- Martyr, Justin, Christian Apologist, Martyred 167.
- Mahomet, the False Prophet, b. at Mecca, May 5, 570, d. June 18, 631.
- Milton, John, celebrated Poet, b. in London, Dec. 9, 1608, d. Nov. 10, 1674.
- Martin,

- Martin, Benjamin, English Mathematician, b. 1704, d. Feb. 19, 1782.
- Meda, Joseph, a learned Divine and Theol. writer, b. at Berdon, in Essex, 1585-6, d. 1638.
- Musculus, a learned Protestant Divine, b. at Dienze, 1497, d. 1563.
- Mc. Ewen Will. a celebrated Scots Divine, b. at Perth, d. Jan. 13, 1762, a 27.
- Martyr, Peter, Com. on the Bible, b. at Florence, 1500, d. 1562.
- Newton, Sir Isaac, celebrated Philosopher and Mathematician, b. at Woolsthorpe, Lincolnshire, Dec. 25, 1642, O. S. d. March 30, 1726-7.
- Neal, Daniel, an English Historian and Divine, b. at London, 1678, d. 1743.
- Newcome, Peter, English Divine.
- Origen, Father of the Christian Church, b. at Alexandria, ab. 185, d. at Tyre 254.
- Orton, Job, Protest. Dissent. Divine and Theol. writer.
- Philo, Judæus, an illustrious Jewish writer, f. 41.
- Patrick, Simon, Bp. of Ely, b. at Gainsborough, Sept. 8, 1626, d. at Ely, May 31, 1724.
- Pliny, the Elder, Natural Historian, b. d. in an Eruption of Mount Vesuvius, 79.
- Pliny, the Younger, who wrote to Trajan, b. 62, d. 113.
- Prideaux, Dr. Humphry, English Divine, Historian, and Critic, b. at Podiloro, in Cornwall, May 3, 1648, d. Nov. 1, 1724.
- Proctor, Percival, Theological and Philosophical writer.
- Pyle, Thomas, Divine and Commentator.
- Pickering, Thomas, Casuist, wrote at Camb. Nov. 20, 1606.
- Parkhurst, John, a celebrated Lexicographer.
- Parker, T.
- Petavionensis, Victorinus, f. 290, Martyred, 303.
- Piscator, John, a Protestant German Divine, d. 1546.
- Pythagoras, one of the greatest Philosophers of antiquity, b. ab. 590, d. 497, before Christ.
- Panormitan, d. 1443.
- Porteus, Beilby, Bp. of London, l.

- Reader, T.
 Reynolds, Edward, Bp. of Norwich, b. at Southampton, 1599, d. Jan. 16, 1676.
 Ruffel, Robert.
 Rivet, Andrew, a Protestant Minister of France, Professor of Divinity, at Leyden, b. 1572, d. 1650.
 Syncellus, George, of Constantinople, Greek and Latin Chron. f. 792.
 Stackhouse, Thomas, Divine and Historian, d. 1752.
 Simpson, David, eminent Divine and Theological writer, d. March 24, 1799.
 Symphon, Dr.
 Shaw, Dr. Thomas, English Divine and Traveller, b. at Kendal, ab. 1692, d. 1751.
 Stanhope, Dr. George, Dean of Canterbury, b. in Devonshire, 1660, d. 1728.
 Shuckford, Dr. Samuel, a learned Divine and Historian, d. 1754.
 Saurin, James, a Flemish Divine and celebrated Orator, b. 1677, d. 1730.
 Scott, Thomas, l.
 Stillingfleet, Edward, Bp. of Worcester, d. 1689.
 Siffon, Thomas, Vicar of Ifield, Commentator.
 Steele, Richard, Nonconformist Divine, b. in London, Nov. 16, 1692, a. 64.
 Scaliger, Joseph, a French Divine, Chronologist, b. at Agen, 1540, d. at Leyden, 1609.
 Scudder, Henry.
 Suarez, Francis, a Spanish Jesuit, b. at Grenada, 1548, d. at Lisbon 1617.
 Seneca, celebrated Stoic Philosopher, b. at Corduba, in Spain, suffocated by Nero, 65, a. 63.
 Strauchius, Dr. Giles, Chronologist.
 Stanley, Thomas, Esq. Philosopher and Historian, f. 1660.
 Sprint.
 Taylor, Dr. Jeremiah, Bp. of Downe, and Connor, d. Aug. 13, 1667.
 Tertullian, Father of the Church, d. 196, a. 85.
 Tibullus, Latin Poet, was a Roman Knight, b. at Rome, ab. 43, d. 19, before Christ.
 Trapp,

- Trapp, John.
 Theophilus, Bp. of Antioch, f. 170.
 Theodoret, Greek Father of the Church, Bp. of Cyprus, b.
 at Antioch, ab. 386, d. 457.
 Twiss, Dr. William, Prolocutor of the Assembly of
 Divines, b. at Speenham Land, Berks, d. July 1646.
 Theophylact, Abp. of Aoms, in Bungaria, d. ab. 1077.
 Ulster, James, Abp. of Armagh, famous Chronologist, b.
 in Dublin, 1581, d. in London, 1655.
 Voltaire, a professed Infidel, b. 1694, d. in raging Despair
 May 30. 1778.
 Wesley, John, an Eminent Divine and Theological writer,
 b. at Epworth, Lincolnshire, June 17, 1703, d. in
 London, March 2, 1791.
 Walker, George, a Puritan Divine.
 Wulkins, John, Bp. of Chester, d. 1672.
 Worthington, William, Vicar of Blodwell, Salop.
 Wallæus, Nonconf. Divine, b. in Ghent, 1573,
 d. 1639.
 Warren, Edward, Nonconf. Divine, d. April 20, 1690,
 Watts, Dr. Isaac, a celebrated Protestant Divine, &c. b.
 at Southampton, 1674, d. 1748.
 Whitby, Dr. Daniel, a learned Divine. b. at Rushdon,
 Northamptonshire, 1638, d. March 24, 1725-6.
 West, Gilbert, Esq. learned Writer, b. 1706, d. March 26,
 1756.
 Watson, Richard, Bp. of Llandaff, Theological writer, l.
 Wells, John, a famous Puritan Divine.
 Wake, Dr. William, Abp. of Canterbury, celebrated
 writer, b. 1657, d. 1737.
 Wells, Dr. Edward.
 Wilkes, Wetenhall, Minister of Hounslow, Mid.
 Watson, Thomas, Nonconf. Divine, in Essex d. in his
 Closet at Prayer.
 Whitaker, Dr.

FINIS.



Printed by J. Hemingway, Foregate-street, Chester.





